

Editor's Copy

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The Ryedale Historian



KIRKDALE CHURCH - 1876.

Number Ten

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Cover and Parker illustrations from
Kirkdale Church- Tudor, 1876.

The Ryedale Historian

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Editorial

The Editor would like to begin this tenth number of the Ryedale Historian by offering his thanks and congratulations to all those - contributors, printers, readers, subscribers, and especially members of the Helmsley Archaeological Society - whose efforts, co-operation and loyalty have made it possible to go on producing the publication over some sixteen years. The proverbial shoe-string has held, despite economic crises, three-day weeks, and inflation, not to mention the nightmares suffered by successive Treasurers.

As a modest mark of our decuple survival, this number includes a subject-index to issues 1-9. For the benefit of new readers, most back-numbers (but not 1-3) can still be obtained from Claridge's Bookshop, Church Street, Helmsley, York. Out-of-print issues can be obtained on loan through the public library service, and in some university libraries.

We welcome three new contributors this time. In alphabetical order:-

William Hamilton-Dalrymple: our youngest contributor to date, he was 14 when he made his study of pre-Norman stonework in Ryedale. His essay on the area gained him an alpha prize at Ampleforth College last summer, and an earlier version of his article on the Stonegrave Cross in particular won a second prize in last autumn's British Gas/Young Rescue Archaeological Awards.

R.I. Hodgson: Lecturer in the Department of Geography at the University of Manchester. He studied at Durham, specialising in historical geography, and his original paper on medieval colonisation in Ryedale won the University Prize there in 1966..

G.E. Morris: retired headmaster now living in Stonegrave, a welcome and enterprising recruit to the Society. Besides his own studies of the locality (including a boundary-survey of Stonegrave parish), he and Mrs. Morris have given William Dalrymple generous support in his work in and around Stonegrave.

In the context of young contributors, we should like to reiterate, from an earlier editorial, our desire to encourage the rising generation to offer material to the Ryedale Historian. Perhaps it would be a spur to some who may be considering doing so to cite the instance of the Editor's elder son, J.G. McDonnell. His account of iron-workings in upper Ryedale (R. Hist. No. 6, 1972), written when he was a schoolboy, played some part in getting him a job after he graduated in Archaeological Sciences at Bradford last year. He is now researching in archaeometallurgy at the University of Aston, Birmingham.

Some half-dozen surveys of local parish boundaries have been undertaken, over the past three years, by members of the Helmsley Society and the Ampleforth College Archaeological Society. Most have now been submitted to the organisers of the Yorkshire Boundaries Survey and have been commented on favourably. Such projects as this, in the area of 'Field Archaeology' rather than excavation, are particularly suited to societies like ours, and it is to be hoped that more of our members may be able to join in. The boundaries survey, in fact, has now run short of cash, but anybody eager to help with something of the sort may care to note that our network of 'area representatives', each taking a small sector and being responsible for covering new finds, threats to existing monuments, and similar aspects of our archaeological and historical heritage, needs some new recruits.

Lastly, more congratulations, to two of our members. To Raymond Hayes on his election as a Fellow of the Society of Antiquaries, another well-deserved reward for his long service to archaeology. And to our Finds Recorder, Doug Smith, on his appointment as Curator of the Ryedale Folk Museum at Hutton-le-Hole. We wish him every success as he succeeds Bert Frank, the museum's founder; and equally we wish Bert improved health and a happy retirement.

John McDonnell
Hon. Editor.

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Thomas Parker of Wombleton

born 23 October 1812, died 31 July 1902

Tom Parker was an original. The North is rich in such characters, who seem, on the surface, as ordinary as can be, but who conceal a distinctive talent, be it for growing prize dahlias, composing dialect verse, or breeding whippets. Tom's talent was an eye for country and a sharp historical sense.

He was something of an outsider: a bachelor to the end of his long life, a Roman Catholic in a non-conformist rural community of Victorian days, a romantic for the Middle Ages, a realist when it came to contemplating the foibles of his fellow men or digesting the archaeological and historical information which his eyes and his reading supplied. In later life he was probably one of the two tall, white-bearded men (nicknamed 'Moses and Aaron' by the college boys) who walked over every Sunday, come rain, snow or shine, to High Mass in Ampleforth Abbey (see Ampleforth Journal, vol.3, 1897, p.73). In his retirement, too, he often acted as guide to antiquaries and naturalists visiting Ryedale.

He originally earned his living as farm-hand and thatcher, and was almost entirely self-taught. A verse 'Life of the late Thomas Parker, Antiquary' by Thomas Dowson (dedicated to Christopher Sadler Esq., 'an attached friend of the late Antiquary', printed in Croydon, 1907 - copy in Ryedale Folk Museum) describes how his formal education came to an abrupt end after two years when his school-master confiscated a Catholic missal given to him by Mary Cuthbert of Wombleton. Young Tom took it back out of the master's desk as soon as opportunity offered, and then lit out for home, never to return to the Nawton schoolroom. Yet in later life he could make a shift with Latin and even old English, and his prose style has the muscularity of a plain man saying plain things which have been deeply and carefully thought over. Even his numerous verses plod a stately measure which in their lighter moments at least can entertain and delight.

What follows is a trimmed version of his 'History of Kirkdale, with the towns and villages adjacent' as set out in the note-books presented to Ryedale Folk Museum, Hutton-le-Hole by Messrs. Ward and Swales of Wombleton in 1973-4. These manuscript volumes were written some 25 years apart, the later ones being mainly a revision and expansion (drafted about 1882 from internal evidence) of Vol. 1, dated 1858. The present extract, a blend of both versions, covers Kirkdale and Welburn. We plan subsequently to publish his accounts of Kirby Moorside, Keldholme and neighbourhood. Explanatory notes have been contributed by Mr. Raymond H. Hayes; sub-headings have been inserted to guide the modern reader.

HISTORY OF KIRKDALE
WITH THE TOWNS AND VILLAGES ADJACENT

by

THOMAS PARKER

The following manuscript is written
merely as a memorandum for myself, and
never intended to come before the
Publick, and collected from Histories,
Manuscripts, Traditions, and what has
come under my own observation;

and should it ever meet the eye of
a Critic that sneers at every
Man's work but his own, we
advise him to shut it up,
and lay it aside.

I. KIRKDALE

1. SITUATION Kirkdale, in the weapontake of Ryedale, is a deep romantic valley through which the River Hodge winds its meandering course in a south-easterly direction. The north and east sides are thickly clothed with woods, while here and there a beetling craggy cliff looks out from among the green foliage that crowns its dizzy heights; from which we look with wonder upon the rich and fertile Vale that lies beneath.

Kirkdale is a perpetual curacy, worth £135 yearly with 25 acres of glebe land, in the gift of the Chancellor, Masters and Scholars of the University of Oxford. The Rev. W. Kay, B.D., is the incumbent (1858).

The parish is of 10,030 acres with a population (1882) of about 1,289 inhabitants (i). The Church was valued in

(i) The parish of Kirkdale includes the townships of Welburn, Wombledon, Nawton, Skiplam, Muscoates and most of Beadlam. Originally it may have been a large Celtic parish, and included Bransdale. Parker says (under Bransdale) that the inhabitants of that dale are so distant from the church of Kirkdale, they seldom or ever visit it, excepting at a wedding, when they ride down in groups on horseback. Parker thought Kirkdale was the site of a monastery; there was a tradition that a large foundation east of the stables (still existing) was part of this monastery - lately occupied by parish priests. A Minster was a term used for a church with a resident priest, or college of priests, not necessarily a monastery. (see History of Helmsley, p.58.)

Pope Nicholas' Taxation at £23 6s. 8d: Nova Tax., £6 13s. 4d. This taxation was made about the year 1292 and was a grant from Pope Nicholas Fourth to King Edward First of a full tenth of the possessions of the Church to defray the expense of an expedition to the Holy Land; and in 1318 a new taxation was made, in which many of the payments were reduced on account of the invasion of the Scots.

KIRKDALE CHURCH a) Origins

(In his opening paragraphs on the Minster, Parker accepts the view of his day, that it was the site of the Anglo-Saxon monastery of 'Laestingau' mentioned by Bede. This identification was based on a claim by Rev. D.H. Haigh in 1846 that he had deciphered, on one of the Saxon cross-slabs, 'Cyning Aethilwald' in runic characters; no such inscription is now visible. If correct, however, it would suggest that this stone had marked the grave of St. Cedd's patron, King Ethelwald, who, in Bede's words, 'desired him (Cedd) to accept some land to build a monastery, to which the king himself might frequently resort, to offer his prayers and hear the word, and be buried in it when he died'. Lastingham, despite the comparative dearth of Anglo-Saxon survivals there, is now generally accepted as the site of Cedd's foundation, and since Parker follows Haigh uncritically and has no original contribution to make, we omit the first part of his account. But see below for the description of the two cross-slabs.

As regards the other legend, about the foundation of Kirkdale Minster, and its removal from Stony Cross, RHH supplies the following note:

In his account of Wombleton, where he was born, Parker says: "About 200 yards east of Cockerhill Quarry is a mutilated cross (Stony Cross, SE 668847) which seems to have been a resting-place for bearers when carrying the dead to their graves. There is a tradition in this parish, believed by the last generation as gospel truth, that when the church at Kirkdale was founded, the first attempt to build it was made at this cross, but what was built during the day was carried away by night, until the monks settled it at Kirkdale. Fragments of a hand-mill (quern) were found near this cross a few years ago". The great open field of Wombleton lay to the south-east, and it was still called Kirkside Field when the 1856 Ordnance Survey map was made.

The late R.W. Crosland wove this legend into his tale of 'Six Black Pigs' (in Yorkshire Treasure pub. Yorks. Gazette, 1947, pp. 73-78). He names a Christian priest, Ethelwald - not the king of that name - as founder of the church, and names his pagan opponent 'Black Pig'. Eventually Ethelwald had to abandon the original site and accept the present position in the bottom of the valley, which was more sheltered. Here he succeeded in building the church in spite of opposition from the black pigs, who claimed certain rights over the land at the original site, to this day known as Stony Cross; it is said fragments of building stone are still to be seen there (op.cit. p. 77). The site lies on the grass verge by the east side of the junction of the

Wombleton and main Helmsley-Kirkbymoorside roads.

The tradition of the original sites of churches being abandoned for their present positions is widespread. It is told about the churches of Easingwold, Hinderwell, Marske, Leake and Marrick, to name some North Yorkshire examples (North Riding Folklore, vol. XLV, 1899, pp. 22-24). What lies behind it? A re-interpretation of the place-name 'KIRK' is needed.

In 1975 a small group of local people trenched a roughly rectangular mound called 'Kirk Howe', a few hundred yards south of Gillamoor, on the west side of Cockpit Lane. This mound was supposed to be the site of the church mentioned in Stuteville charter no. 23 (Early Yorks. Charters, vol. IX, p.102). It is not glebe land, and Parker gives a hint that the present church stands on the ancient site, but we had not seen his manuscript at that time. When excavated the mound showed no worked stones, only a cairn of rough limestone slabs and rubble. In the centre was a markedly burnt patch over a rock-cut pit, just over 1 metre in diameter and 1.3 metres in depth. In the pit were pockets of burnt bones with a few unburnt ones, pronounced human by a doctor who examined them. They were mixed with burnt stones and clay, very much disturbed, possibly by a previous opening. There were also two scraps of Bronze Age pottery (Ryedale Hist. no. 4, 1969, p. 14). But why was the mound called Kirk Howe?

KIRKJA is Old Norse or Old English for a church (A. Mawer, Place-name Elements, Place Names Society, vol. 1, 1924, Pt. 2, p. 16), but in the north of England it is impossible to be certain whether we have here a northern form of O.E. kirkja or a Scandinavian loan-word; furthermore, there is the British CRUC, CRYIC or CRUG, from the Welsh, meaning 'hill' or 'barrow'. Often the English HLAW, as in Kirkley, was added - cf. Kirklees barrow, excavated by W.H. Lamplough (Scarborough & Dist. Transactions, 1960, vol. 3, p. 29). In 1965 the late J. Radley excavated a small stone circle only 15ft. in diameter, standing on a flat spur of Kirk Moor, Fylingdales (Yorks. Arch. Journal, pt. 167, 1969). In the centre of the circle were dozens of fragments of a cinerary urn with many cremated bones. So I suggest that the name KIRK could have a much older meaning than 'church' or 'chapel': in fact, the meaning of 'cemetery'. Kirkbymoorside itself could be a strong candidate for this definition. Eastmead in his History of Ryedale, 1824, p. 479, notes the discovery of 12 skeletons and 3 urns (referred to by Parker in his section on Kirkbymoorside), "in the midst of ashes and charcoal in a rock-cut pit" below the foundations of the Green Dragon Inn close to HOWE END. Here we have an early settlement growing up around an ancient burial-mound.

Bede advocated the re-dedication of pagan sites and shrines, although in other instances the local Christians were probably opposed to this and preferred to build their churches on new sites conveniently close to the settlements.)

(R.H.H.)

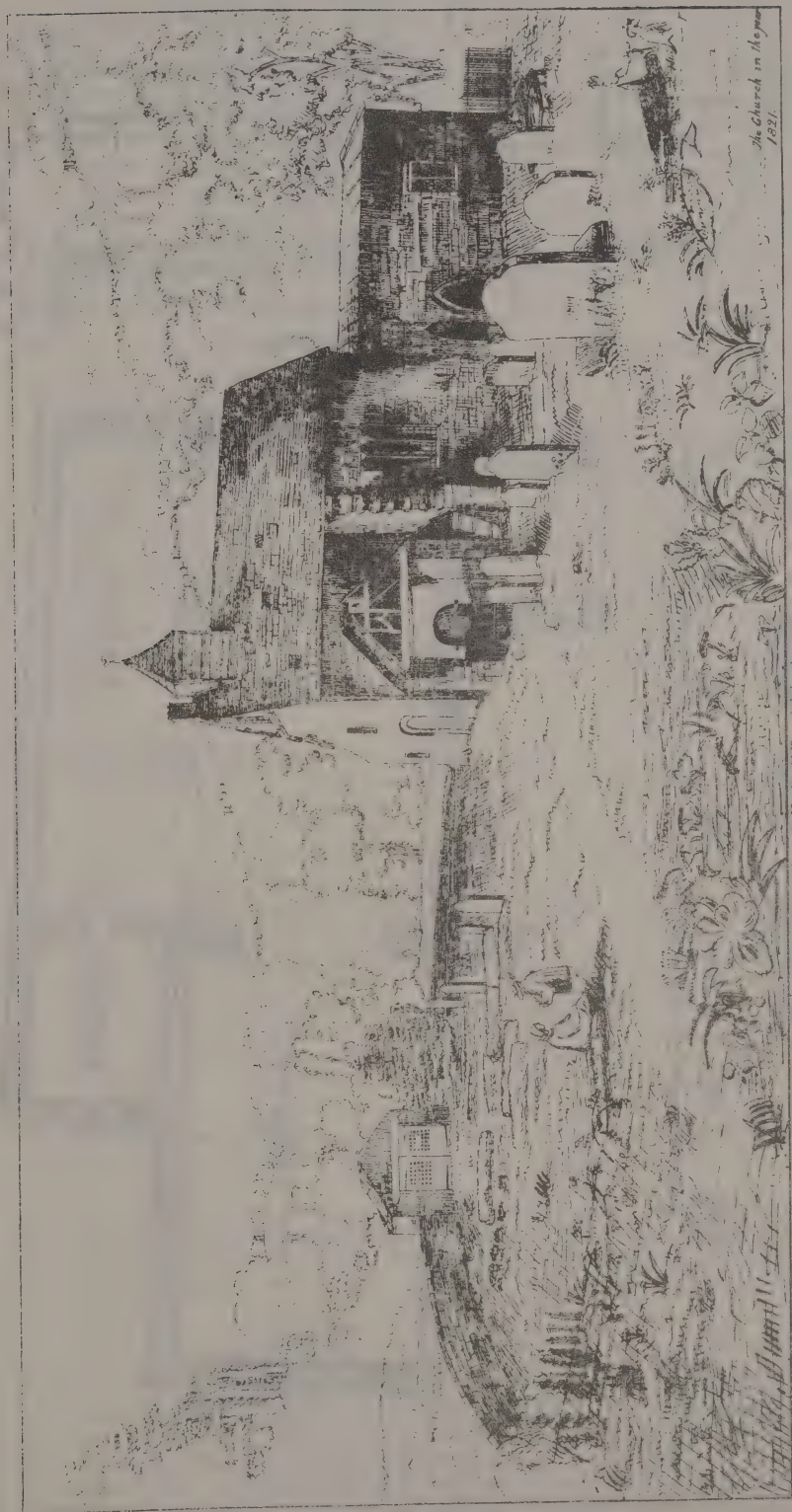
KIRKDALE CHURCH b) 1145-1881

After the year 1145 it became the property of the Canons of Newbrough Park (i), in whose patronage it remained until January 23 1539, when these holy Monks were driven away from their Convent into the wide world and robbed of their lawful property by a Sacrilegious King, and obliged to seek themselves an Asylum in a foreign land. After these detestable times our Church at Kirkdale, after passing through the hands of various patrons, was bestowed by Henry Danvers Earl of Danby upon the University of Oxford (about the year 1632) in whose patronage it still remains. The Church as it now stands in its half barbarized state consists of a chancel, nave and north aisle, and seems never to have been upon a larger scale. Its lofty roof was destroyed and the present flat one added in the years 1633, 1775 and 1827, beginning with the chancel and ending with the nave. With the roof of the nave was also destroyed the ancient Saxon (ii) belfry which was built of timber and probably covered at one time with sheets of lead. Before the nave was lowered, in the western gable was a projecting stone which seemed to have been part of the gable cross.

Architecture: The south and west doorways of the nave are Saxon; the three windows of the chancel are Norman; the arches and pillars of the north aisle are transition, or semi-Norman; and the great arch which divides the chancel from the nave is of the same architecture, which prevailed from 1154 to 1189; when this arch was taken down and rebuilt a few years ago, the springings of the Saxon arch which preceded it were still visible. The south doorway of the chancel, with the small window adjoining it, seems to be of a later date; the great south window of the nave which seems to have been originally of one light with a trefoil head, which in a Saxon or Norman building is a great curiosity, was enlarged according to an ancient manuscript, in the year "1675 and cost nine and forty shillings Masonwork and glazing". In the three east windows of the Chancel are still to be seen portions of stained glass; a circular piece in the middle window is still entire. The east window of the aisle has also been a stained one but only one portion of stained glass now remains. (This window is in the perpendicular style.) In the south wall of the chancel is a Piscina in good preservation. The Baptismal Font is also very ancient and massive and stood upon two octagonal steps towards the west end of the Nave. The top, which is of dark oak, has been splendidly carved but is now defaced.

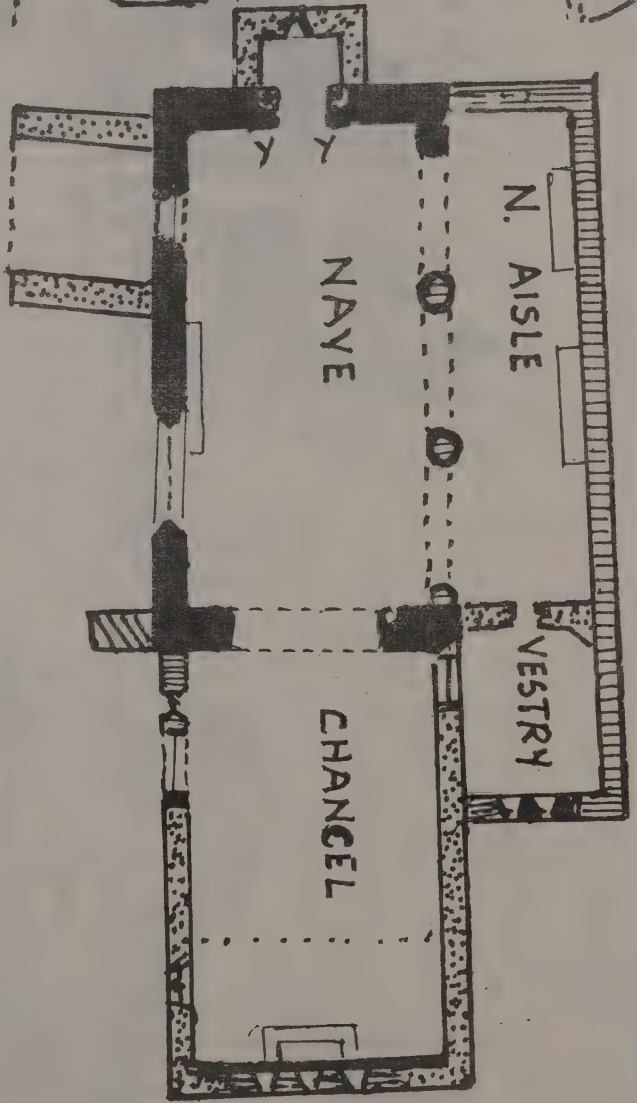
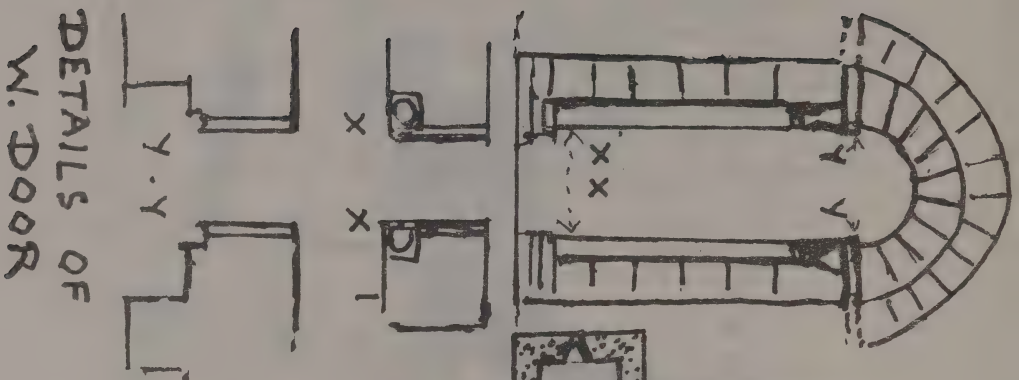
(i) See Early Yorks. Charters no. 9 p. 244 - Grant in 1154-57 by Roger de Molbrai (Mowbray) to Newburgh Priory of "all his land in Wimbilton (Wombledon), confirming the grant formerly made of the church of Welburn (Kirkdale), with 6 bovates of land and the chapel of Wimbilton with 2 bovates".

(ii) Probably, in fact, 17-18th Century. It is shown in the 1812 sketch, fig. 3, in Tudor's account of Kirkdale Church in 1876.



24th Church in Hesperia
1821.

Macmillan & Macdonald, Photo Lith. London.



KIRKDALE

The ancient Pulpit was also of dark oak ornamented on the top with knobs. There was also an alms box which stood upon an oaken stand within the south door of the Nave, locked up with three locks, but charity disappeared and it is gone. The massive oaken stalls, magnificently carved, with which the nave and aisle of this church were furnished, were destroyed about fifty years ago, so that nothing now remains but the stalls of the Chancel placed there in the seventeenth century by order of Lady Gibson during her residence at Welburn Hall; they are still private property belonging to that place. The east end of the aisle seems to have been a Chantry entered from the Chancel.

There was also an ancient Bier, formerly used to carry the dead to their graves but like the rest of the furniture belonging to this place it has disappeared. We need not say that the altar is demolished, it being a well known fact that the English altars were overturned in the Protestant reigns of Edward sixth and Elizabeth. The altar rails, as they are called, are of dark oak, adorned with an elegant tracery bearing the date A.D. 1635. Upon the middle beam of the chancel roof is the date 1633. This chancel in former times seems to have had a screen, as the places where it had been fixed were visible a few years ago. The massy doors of this church are destroyed but the rich wrought hinges of the chancel one (for a wonder) have been preserved.

3. KIRKDALE CHURCH (c) after 1881

The Chancel of the Church of Kirkdale has lately been restored by the Authorities of the University of Oxford in whom as Lay Rectors the maintenance of the building is vested. The high, steep roof, covered with grey slates from the quarries of Holmfirth, and the lofty Gothic Gable surmounted by a Norman cross, give no unpleasing appearance to the Valley of Kirkdale, and show how, through all the rage of iconoclastic times the Cross still rears its head. The three Norman transition windows in the eastern end of the Chancel are the old ones which were here before the Eastern wall was rebuilt, and the south window the same; the door is new cased and, like the rafters of the roof, of well seasoned oak. The north wall with the eastern end have been rebuilt in a plain substantial manner which gives a respectable appearance to the exterior of the whole.

In taking down the old walls the workmen discovered several mutilated tombstones and crosses of Saxon origin, ornamented with that beautiful interlaced work peculiar to the Saxon age (i). On one of these tombstones is a

(i)

See Medieval Arch., no. 24, 1953. "Interlacing was not an invention of Nordic folk; its roots lie in the art of the Roman empire, especially in mosaic floors." Note the similarity of the work on the stone built into the late east end of Kirkdale church with the interlacing on the Beadlam mosaic in the Roman villa. (Collingwood's stone 'C', period B2)

long Bow which seems to have once marked the last resting place of some mighty Archer of the Middle Ages. This broken grave cover with a fragment of a latin cross is preserved in the vestry, and another fragment with interlaced work walled into the east wall of the Chancel.

This part of the church is well drained and the water conducted by sanitary pipes into the Hodge Beck.

In the interior, the chancel floor has been relaid with freestone flags, but alas, for all the rest of the work I can say nothing; the splendid altar-rails bearing date 1635, within which were buried in leaden coffins the last generations of the Robinsons of Welburn Hall, and the splendidly carved oak stalls of the time of Queen Elizabeth belonging to the same place, are now cooped up in an old Joiner's Shop in that fashionable watering place, Scarborough, while the beautiful marble monuments, the only records of the Inmates of Welburn Hall for several generations, are now thrown into the Church stables as though memorials of such generous and benevolent families were not worth preserving. Now this sacred ornamental furniture is replaced by bare walls, and furniture such as decorates the kitchen of the vilest pot-house.

Plans for this restoration were prepared by Mr. S. Crowther, Architect, of Manchester, and the carrying out of these was trusted to Mr. Mark Foggart, builder, of the same city. The cost of the restoration was between five and six hundred pounds.

KIRKDALE CHURCH (d) The Monuments I, 10-18)

The most ancient of the monuments are those erected for the Gibson family, formerly of Welburn Hall, and were in the north-east corner of the chancel. The oldest of these is now destroyed. The inscription which was placed beneath two headpieces of Warrior's Mail and St. George's red cross shield, was this:

1st

HERE LYETH THE BODYE OF LADYE PENELOPY GIBSON
WHO DESCEASED YE SECOND DAY OF JANUARY 1650

Reader looke here and know thy bodye must
Crumble again to its first nature, dust,
Youth honour beautye or estate
Are all but paper bulwarks against fate.
Warrented this Guest could prayers procur'd her stay,
The worms had not yet feasted on her clay.
In memory of her worth, we thought this room,
The place in which she rests seems a dead earthly tomb,
Yet in our mindes her sacred Image lies,
Her grave our hearts, her epitaph our eyes.

2nd

IOANNA

(Iohannis Gibson) (Carissima Filia)
(Iacobi Pennyman) armigeri (Conjux unica)

Postquam xliij annos piissime et summa
in Deum pietate ac in omnes benevolentia
feliciter tandem in Domino abdormivit
27 Novembris 1675. et mortale opus
depositum reliquit angelicam resurrectionis
et tubam in pace expectans. maestissimus
hoc summi amoris ergo posuit maritus. Obivit
ille vicssimo octavo die Novembris 1711.

Requiescens in Domino

That is: Joanna the graceful wife of John Gibson Esquire
and daughter of James Pennyman Esquire after forty-
three years spent in the service of God, and in
affection and benevolence to all mankind; fell
asleep at last in the lord, 27 November 1675. Her
mortal remains are here deposited in peaceful
expectation to rise again at the archangel's last
trumpet. Also her most sorrowful husband placed
this here by reason of the highest love. He died
28th day of November 1711.

Sleeping in the Lord

3rd

In piam memoriam Parentis optimi.
Johannis Gibson nuper de Welburn
Armigeri qui obit Vicesimo octavo
Novembris Anno Domini 1711.
Aetatis sue 84. Hoc amoris et pietatis
Monimentum posuere. Ioanna et Penelope
Gibson Filiae ejus maestissimae

That is: In pious memory of our excellent Father
John Gibson late of Welburn Esquire who died
the 28th day of November 1711 aged 84 years.
This monument of love and duty placed here by
Joanna and Penelope Gibson, his two wailing
and distressed Daughters.

Arms: a rampant lion or a chevron between three
arrows ermine
Gibson Pennyman

4th

Thomas Robinson of Welburn Esquire, erects this
Monument to the memory of his dear Mother; She
was daughter of James Gibson of Welburn and was
buried here 1751 aged 63. And of his dear Sons
Thomas & James. The former died October 1762
aged 22. The latter died February 1763 aged 16
They were loved and loving and believed in the

Lord Jesus Christ for the promised inheritance hereafter. Reader remember in Christ shall all be made alive. Thanks be to God for his unspeakable gifts. Daughters Frances, Dorothy and Delia died infants. Suffer y^e little children to come unto me for of such is y^e Kingdom of God. The lord gave and the lord hath taken away, blessed be the name of the Lord.

Arms: Strangways, Robinsons, Gibsons, Bows

5th

George Robinson of Welburn Esquire, erects this monument to the memory of his dear Father Thomas Robinson Esquire who died 7th of March 1771 aged 56. Likewise to commemorate his Mother Dorothy relict of the above Thomas Robinson Esq., who died January 7 1775 aged 61. Also as a memorial of his affection for his dear Brother Luke who died at Bath the 4th of February 1776 aged 26. George Robinson Esquire died December 8th 1777 aged 30 years.

Arms: Strangways, Robinsons, Gibsons and Bows.

6th

Under the altar are deposited the remains of the Rev. John Robinson youngest son of Thomas Robinson Esq^r. and late of Welburn Hall in this parish who died unmarried April 8th 1801 aged 48. He for many years discharged to general satisfaction the office of a Justice of peace in this Riding. And his benevolence and charity the neighbourhood will long remember. He had moreover the merit by his singular prudence of bequeathing that patrimony in affluence to his grateful heirs which he inherited in embarrassment from his Predecessors. Reader treasure the good Man's character in thy mind and reflect throughout thy worldly career that riches and honours are transitory.

Worth Eternal

Arms: Strangways, Robinsons, Reads, Gibsons, Bows.

7th

Here lies what was mortal of Elizabeth Cayley daughter of Thomas Robinson Esq. of Welburn who died October 29th 1777 aged 35 years. Also her husband the Rev^d. Digby Cayley M.A. fifth son of Sir George Cayley Baront of Brompton and Rector of Thormanby who on June 7th 1798 aged 54 joined again in death his excellent and beloved Wife. What he was is sufficiently attested by the cherished regret of his children and connections, and by the heartfelt sorrow of the afflicted and poor.

Arms: quarterly argent and sable, a bend gules, charged with three mullets of the first.

Crest: a lion rampant or, with a bend gules charged with three mullets.

8th

In memory of Arthur Cayley Esq., son of Sir George Cayley of Brompton Bart. He died Aug. 9 1818 aged 79 years. Also of Ann his Wife who died Dec. 26 1815 aged 61.

9th

Sacred to the memory of Arthur Cayley Rector of Normanby who departed this life April 22 1848 aged 72 years.

10th

In memory of Lucy Cayley daughter of the Rev^d Digby Cayley and wife of the Rev^d Arthur Cayley Rector of Normanby. She died June 19 1841 aged 60.

To Christ by strongest faith allied,
To him she liv'd to him she died.

11th

Near this place lyeth the body of Maria Wrangham Wife of Rob^t. Wrangham of Birdsall who erected this monument in memory of his most affectionate wife. She was daughter of Thomas Whithead of Nawton Esq^r. and died 10 June 1779 aged 27 years. William Wrangham their son died Nov. 12 1779.

These are in the Nave:

12th

Sacred to the memory of John Shepherd Esq. of Muscoates, in this parish who departed this life July 14 1828 aged 94 years.

"An honest man's the noblest work of God"

13th

In memory of John Stocton late of Nawton in this parish who died August 22 1841 aged 90 years. By industry and perseverance he acquired an ample fortune. The greater of (sic) which he bequeathed in trust to several townships, for the education of poor Children; thirty pounds per annum being left for that purpose to this Parish.

These are in the north aisle:

14th

Sacred to those virtues which adorn a Christian. This marble perpetuates the memory of Mr. John Dodsworth of Nawton who closed an exemplary life on the 28th day of February 1778 aged 82 years. Also Ralph Dodsworth Esq. an East Country Merchant

and an Alderman of the City of York . Who served the office of Mayor in the year 1792, departed this life the 9th day of May 1794 aged 62. Also Mary relict of the above John Dodsworth who departed this life the 16th of July 1707 (sic) in the 102 year of her age. This marble also perpetuates the memory of Jane Dodsworth late wife of Ralph Dodsworth of York who departed this life the 2^d. day of March 1785 in the 53 year of her age.

15th

To the memory of Ralph Dodsworth 2^d. son of Ralph Dodsworth of York who died 5th day of September 1799 aged 30 years.

16th

Sacred to the memory of Henry Ingledew, late of Nawton, who departed this life Nov. 6 1808 aged 78 years. And of Elizabeth his Wife, who died June 2, 1793, aged 48 years. This monument was erected by their Son William Ingledew Surgeon in the establishment of the Hon. East India Company at Madras, in token of felial and grateful remembrance.

On the pillars of the Chancel were the arms of Henry Danvers Earl of Danby. Field gules, Chevron argent, between three Mulletts of five points pierced Or. On the opposite pillar were the arms of the university of Oxford. And underneath: "The Earle of Danby. To the Venèvirsity of Oxforde". In the south wall of the Chancel near the piscina is a triangular niche used by the Catholics as a depository for the cruets and sacred utensils during the time of High Mass.

In the Vestry is the
Table of Benefactions.

Left to the Poor of the Parish of Kirkdale.

John Ellerton left twenty shillings per annum to be paid out of MittonHolm Garth for ever. Viz: ten shillings, at Christmass and ten shillings at Easter.

George Pearson left ten shillings per annum to be paid out of an oxgang of land at Wimbleton for ever, to be paid at Easter. Robert Shepherd left the interest of twenty pounds per annum, for ever. Viz: one half at Christmas, the other at Whitsuntide, paid by Mr. Robert Bullock. Ralph Richardson left ten shillings p^r. annum, to be paid out of his land at Weathercoat for ever. Viz: five shillings at Christmas and five shillings at Whitsuntide. John Dodsworth Esq^r. anno 1815 left 100£. The Int. to be destributed to poor housekeepers. Ann Dixon, anno 1816, left to the poor 5£ the Int. to be given to the poor at Christmass. John Boyes anno 1828 gave ten pounds the intrest to be given to the poor at Christmas. John Shepherd Esq. anno 1828 left thirty pounds the intrest to be given to the poor at Christmas.

KIRKDALE CHURCH (e) The Church in 1858

:Bells and Curved Stones

In the belfry are two bells, the lesser of which is probably the oldest in the Kingdom. These bells are neatly cast and of a soft silvery tone. The inscription of the lesser is in Lombardic characters about the year 1065 (i) when the church was rebuilt. The other is (in) the bold letter of King Edward first's time (ii).

Upon the lesser: GREGORI CAMPANAM (ME VOCEANT)
Gregory's Bell they call me.

Upon the larger: SANCTE PETRE ORA PRO NOBIS
St. Peter pray for us.

(Translations by Jerimiah Donovan, D.D.)

(i) The lesser bell is a middle treble bell of about the year 1300. R.H.H.

(ii) The larger bell was cast at York between 1400 and 1450. R.H.H.

In the outer walls of this Church are two Tombstones and three Saxon Crosses, relics of the original Monastery. The two Saxon crosses which lie in the wall beneath the great south window are both sides alike; on one of them is a figure of the Saviour, the other is plain. These are considered the oldest crosses in the Kingdom. The third, which is profusely carved and smaller than the other two, is in the west end of the nave above the tombstone of King Edilwald

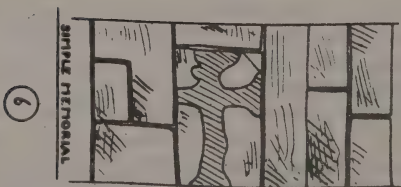
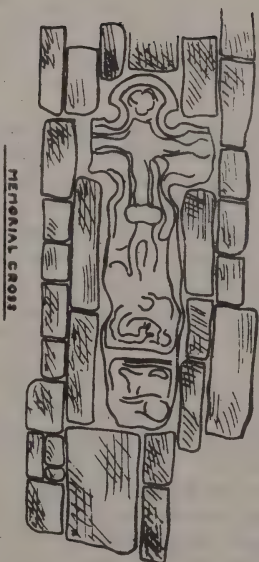
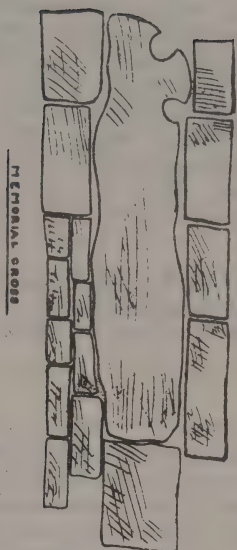
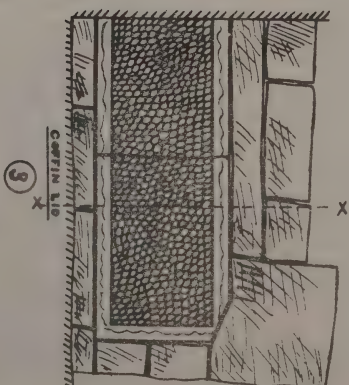
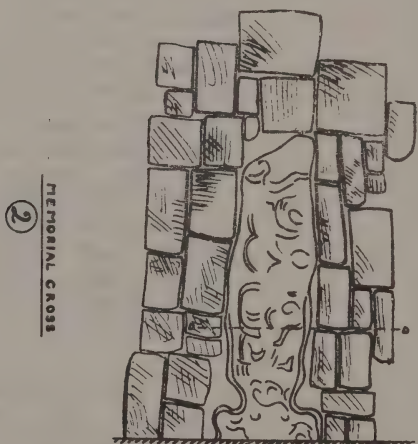
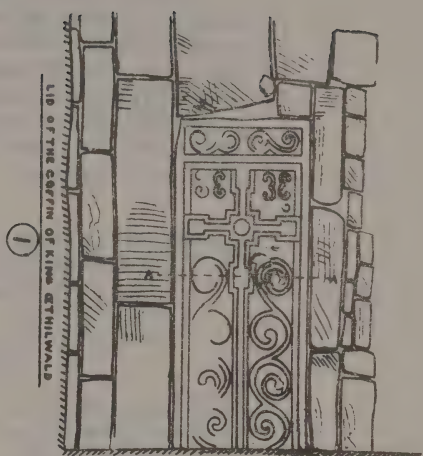
The ancient tombstones

On the tombstone of Edilwald is an elaborately carved cross surrounded with scrollwork; above and beneath the stem of the cross, is the inscription, in ancient Runic characters, now partly worn out, but yet enough remains to convince the most incredulous of Antiquarians. The inscription is: EDILWALD KING (i).

(i) The supposed tombstone of King Ethalwald has a Celtic cross with late Anglian scrolls, it is, according to Collingwood (Saxon Crosses of Pre-Norman Age, 1927), over 100 years later than the King, who was deposed in 765 and dead by 774. George Frank pointed out to R.W. Crosland the place where Father Haigh thought the runes bearing the King's name were inscribed; R.W.C. said the space was too small for any inscription of this type. The other coffin lid, or top of tomb chest, bears a plait with rings or tassels, like a pall or canopy, a style at least 300 years later than the time of the bishop. The crucifix in the south wall, of dark yellow-brown local sandstone, is not as early as Parker thought - late Anglian. (Collingwood's c-A.)

The cross in the west wall north of the 1827 tower has weathered interlacing in low relief and is late Anglian, 8th century.

The tall narrow arch from the nave to the tower is Saxon; the shafts to the west are proof that this was a doorway - not a tower arch. The chancel arch is the same date, north aisle about 1200; chancel is of the 1881 re-building R.H.H.



KIRKDALE CHURCH

Details of the Memorial Stones Etc:

This tombstone was discovered by the Rev'd Father Haigh and is said by that celebrated antiquarian to be of the same workmanship as that of St. Chad's in Lichfield Cathedral. Impressions were taken of this inscription by guttapercha in 1856. On the opposite side of the west doorway is another tombstone of the same oblong shape as the former, but covered all over the surface with circles, emblems of an endless eternity. Perhaps this is the tombstone of the great St. Cedd. These tombstones are set edgeways in the wall; about twenty years ago as the Sexton was digging a grave near these tombstones he discovered an enormous stone coffin of Hildingley stone, but being a Son of Vulcan, he broke it up with a sledgehammer. The altar steps and flags within the altar rails are made of ancient tombstones, on some of them portions of the cross are still visible. In the wall of the porch is another mutilated cross, but seemingly of a more recent date than the former.

KIRKDALE CHURCH (f) The Sundial

This church is also famous for a Saxon Inscription (i) the stone of which is 7ft. 5in. long 1ft. 10in. broad. It is divided into three parts of equal dimensions. The first and third compartments (have) the largest inscription, which is the memorial of the Monastery or church, and the person by whom it was created. The middle one has been a Dial over which in the semicircle which incloses the Radii or hour lines which divide it into eight equal parts is the title of the Dial, and the third inscription is the title below the dial recording the Maker and the Priest who assisted him. The first inscription, which occupies the first and third divisions, reduced to modern characters is as follows:

+ ORM GAMAL/SVNA BOHTE S(AN)C(TV)S / GREGORIVS MIN/STER
 DONNE HI/ WES AEL TO BRO/
 CAN TOFALAN HE/HIT LET MACAN NEWAN FROM/ GRUNDE XPE
 S(AN)C(TV)S GREGORI/VS IN EADWARD DAGVM C(I)NGA- (I) N
 TOSTI DAGVM EORL +

(Orm, son of Gamal, bought Gregory's church when it was all ruined and tumbled down and he caused it to be built afresh from the foundation (in honour of) Christ and St Gregory in the days of King Edward and in the days of Earl Tosti.)

Inscription on the top of the Dial (Centre panel)

+ THIS IS DAEGES SOLMERCA + AET ILCVM TIDE/
 (This is the day's sun-marking at every hour.)

The third part of the inscription is:

+ HAWARD ME WROHTE + BRAND PRS./ (ii)

(Hawarth made me and Brand the Priest.)

(i) The sundial was discovered in 1771 under a layer of plaster which had preserved it from the weather, it is in its original position and dates the re-building of the church to 1055-65. It is the best surviving example of an inscribed Anglo-Saxon sundial.

(ii) The dial shows an octaval system of time reckoning - 24 hours divided into 8 equal periods, each called a TID. Professor J.E. Hemingway examined the dial in 1978 and was certain it was of CAEN stone imported from Normandy.

R.H.H.

KIRKDALE CHURCH

Details of South Doorway



The inscription as translated by J. H. N. H. H.

ORM GAMAL SUNA BOHTE SCS GREGORIUS MINSTER
 ORM GAMALSON BOUGHT ST GREGORY MINSTER
 THONNE HIT WAS AL TOBROCAN T OFALANTHE HIT LET
 WHEN IT WAS ALL BROKEN & FALLEN & HE IT LET
 MACAN NEWAN FROMGRUNDE XRE 1 SCS GREGORIUS IN
 MAKE ANEW FROM GROUND TOCHRIST, ST GREGORY IN
 EADWARD DAGUM CNG 1 IN TOSTI DAGUM EORL
 EDWARD DAYS KING & IN TOSTI DAYS EARL

Inscription at bottom of dial

THAWARTH ME WROHTE 1 BRAND PRS
 & HAWARTH ME WROUGHT & BRAND PRIESTS

Inscription at top of dial

LANGUAGE
 of the
 inscription

DIS IS DÆGES SOL MERCA
 THIS IS DAYS SUN MARKER

OLD (c. 1000)
 NORTHUMBRIAN
 ENGLISH

Inscription round dial

ET ILCUM TIDE
 AT EACH HOUR

From the first part of the inscription we learn that the Monastery was rebuilt in the days of Tosti and dedicated to Christ and St. Gregory, which must have happened between the years 1056 and 1065, for Tosti the fourth son of Godwin Earl of Kent and brother to King Harold, was created Earl of Northumberland by Edward the Confessor in 1056 and expelled the kingdom in 1065, but returned again, and was slain the year following at the battle of Stamford Bridge near York in attempting to recover his former power. He was buried in York Minster.

The Register of Births Marriages and deaths belonging to this Church commences in the year 1579. It appears by an ancient manuscript belonging to this church that during the latter part of the seventeenth century certain Individuals (i) frequented this church during Sunday service, attended by their faithful dogs, but the Parson and more respectable part of the congregation being annoyed by the perpetual brawlings of those sagacious animals, commanded the Churchwardens, James Mercer and Thomas Frankland, churchwardens for the year 1698 to leave in the hands of George Spencely and Richard Jackson the ensuing churchwardens (apparently) the sum of ten shillings for Thomas Libhurst to agree with Elizabeth Ffox for her son George Ffox for one whole year coming now the present December ye 7th 1698 for whipping ye Dogs out of ye church (and I believe) other 2s. and 6d. when ye year is expired.

Lands belonging to the perpetual Curacy of Kirkdale

The Church Yard and Field adjoining to the south, containing about 3 acres and 2 roods. Two Closes in the Township of Broughton in Cleveland purchased in the year 1763 by the Governors of Queen Ann's Bounty with £200 given by lot in the year 1759. Two closes at Appleton le Moor, purchased by an augmentation of £200 from Queen Ann's Bounty, containing about 7 acres. Two closes at Beverley, containing 10 acres 2 roods and 30 perches, purchased by money granted by the Government in the year 1814. A Stipend of £10 a year paid by Mr. Francis Barr, Lessee of the Tythes under the University of Oxford. Also an additional stipend of £50 a year paid by the Vice-Chancellor of the University of Oxford on St. Thomas' day. Also a dividend of £464 s.15 2d. Three per cent reduits of £13 17s 8d paid half yearly by the Treasury of Queen Ann's Bounty Fund. Five Easter offerings throughout the parish. A marriage by License 10s., by Banns 2s. 6d., a Churching 8d., and a Funeral 1s. 6d. A cloth for the reading desk, pulpit and Altar table. One folio Common prayer book, one folio Bible, two surplices and two Bells. One silver plate; Inscription: the gift of Joanna Gibson to the Church of Kirkdale 1707. One large silver cup with the Gibson arms engraven upon it. One silver plate; Inscription: The Gift of Mrs. Penelopie Gibson to the parish of Kirkdale 1715. One silver cup; inscription: the gift of the Rev. John

(i) Which we conjecture to have been the Swineherds, Herdsmen and shepherds who tended their cattle upon the adjacent commons. (I.T.P.)

Robinson of Welbourne to the parish of Kirkdale 1806. The parish repair the church and fence, the lessee of the tithes repairs the Chancel. The Minister appoints the Clerk who officiates as Sexton; his wages are 4d a house throughout the parish paid at Easter; a marriage by license 3s 4d., by Banns 1s, a churching 4d, and for digging a grave 1s. 8d.

The Church-yard, which is the best in the country, is surrounded on three sides with a neat border, ornamented with evergreens. At the east end of the church is the ancient burial ground of the Family of De Saville during their abode at Welburn to the middle of the last century from time immemorial. The place is now occupied as a burial ground for the Cayleys and enclosed with iron rails. The church yard is crowded with gravestones; the oldest on which there is any inscription is for Mary, Wife of George Sigsworth who died in 1699. It lies towards the south-west corner near the gates. The large marble tomb on the south side of the church is erected for the Dodsworths above mentioned. Towards the south-east corner of this burial ground, near the border, are deposited the remains of the Rev. James Barrow late Priest of East Ness and Chaplain to the ancient Family of Crathorns formerly of that place, being the last Catholic Priest who resided for any length of time in this neighbourhood. He died about the year 1803.

Kirkdale Cave

This cave was discovered by Mr. John Ventrice in the month of July 1821 as he was clearing away the rubbish from the quarry. This indefatigable man, who is now laid upon the bed of sickness, not only superintended the stone getting up and breaking, but also laboured with the greatest diligence in this quarry for the space of twenty years. The main direction of this cave is E.S.E. deviating from a straight line by several zig-zags to the right and left. Its greatest length in 1821 was about three hundred feet. A plan of this cave was taken and drawn by Mr. William Salmond Esq., of York who employed workmen at a considerable expense and superintended the work till the greatest part of the ramifications of the Cave were cleared out. Professor Buckland also published a work on this cave. (i) Kirkdale cave is proved to be a den of Hyaenas and is said to have contained at one time or another 300 animals of that species. Besides the bones and teeth of the Hyaenas were also found the remains of the following animals: Tiger, Bear, Wolf, Fox, Weasel, Elephant, Hippopotamus, Rhinoceros, Horse, Ox, Deer, Hare and Rabbit, Water Rat, Raven, Pigeon, Lark, Duck and perhaps Snipe. None of the bones were whole, being crushed by the teeth of the Hyaenas. It appears by the remains that these latter animals have been partly

(i) Parker gives credit to John Ventrice for its discovery and to William Salmond of York for its excavation and plan. His only reference to Dr. Buckland is that he published a work on the cave. Another instance of the publisher of the report getting the credit for the work of others! R.H.H.

killed and partly found dead, by the Hyænas and brought home to their dens; a great part of these remains are still preserved in York Museum.

Houses, formerly in the Vale of Kirkdale

About the middle of the last century this Valley contained a few houses (i), the foundations of which are still visible; one, in the south-west corner of the field adjoining the south side of the church yard, was inhabited last by John and Nanny Guy from whom two Springs in the margin of the neighbouring River derive their name; the latter Individual was Midwife for those parts for many a year. The largest of these foundations is in front of the stables belonging to the Church and is said to be part of the foundation of the old Monastery, lastly occupied by the parish priests. In one of these houses in the year 1715 lived Catherine Tyson who is said to have had at that time growing in her garden the first Potatoes ever grown in this Valley; who after cooking some of these valuable eatables and sweetening them with treacle, offered them to some Travellers that were passing by. The greatest part of the field in which these foundations appear, still belongs to the Church. At the south-east corner of this field was the far-famed Kirkdale Green, famous till about thirty years ago as an abiding place for the houseless rovers of the Sylvan world, where the attentive ears of a love-sick Maid listened with wonderment and awe to the mysterious tales of a Fortuneteller. It may be said of this place, as it may be said of the majority of its kind, that Kirkdale Green is no more.

Near this place is a substantial horse bridge which crosses the Hodge at the foot of the hill where the Cave was first discovered. In the small field which lies north of the Church called Mitton Holm is the site of another house (ii), the last occupiers of which were the Ellertons, recorded in the list of benefactions to the

(i) Some claim it was a 'lost village' around the church. There is no documentary evidence of this though certainly foundations exist in the field to the south and medieval sherds were picked up on the surface of the area where turf was removed west and north-west of the stables in 1973-74. R.H.H.

(ii) This field now belongs to Mr. Arthur Cussons of Low Hagg. In 1973 he confirmed that was its name and gave permission for M.K. Allison and R.H. Hayes to examine the site. (SE 6738601) It was visible as a very tumbled rectangular setting of stones overgrown by grass in places: 12.4m. W-E, by 7-7m. N-S, the tumbled walls spread to 1.5 to 2.5m. and stood .5m. high. No excavation was made and no finds on the site. Further upstream in Upper Mitton Holme at SE 673862 was a smaller foundation, even more eroded, roughly rectangular 12m. NW-SE, by 5.8m. wide. We could not find the 'Widow's Closes' where Parker says were the ruins of a small hospital. The following account of Hold Cauldron Mill and Howkeld Mill is most useful; their history can now be traced from the 18th century to their decline in the present century. R.H.H.

poor of the parish of Kirkdale. In one of the fields adjoining this place called the Widows Closes, are the ruins of an ancient Hospital, left by some pious Individual or Individuals with the fields adjoining it, for the support of poor Widows in the parish of Kirby-moorside. But the inhuman Authorities of that parish sold it to the Duncombe Family about 100 years ago.

Across the winding stream about a quarter of a mile farther up the Valley is Hold Cauldron Mill, which derives its name from the cauldron or deep cavity in the bed of the River in which the water sinks, to rise again at Howkeld head in the vicinity of Welburn. This Mill was twice destroyed by fire during the last two centuries: the first time through carelessness of the Millers, in making a huge fire in the adjoining house to dry their sacks after a heavy rain. The second was after its rebuilding by Matthew Foord, which occurred in 1704. There being opposition between these Millers, and the Millers of Howkeld, the Millers of Hold Cauldron stopped up the sinks with lime and sand so that the Millers of Howkeld were unable to grind, their supply of water being cut off. Enraged at this aggravating circumstance a Servant of Howkeld named Howkeld Robin, went in the dead of night with a fiery turf in his hand and set the Mill on fire at Hold Cauldron and consumed it to ashes. The house at Hold Cauldron is the only one now left in the Vale of Kirkdale. In the front of this Mill is a stone taken out of the old building on which is engraven the name of Matthew Foord with the latitude and longitude of the place. The names of the master Millers who have resided here since the time of Mathew Foord are: Mr. Peter Pratt who occupied it till about the year 1770; Mr. John Potter, father of Richard Potter of Howkeld, who left it before the year 1779; William White the elder, who died here in 1810; William White the younger, who occupied it till the year 1827, when he left it in the greatest distress, being ruined and beggared by his worthless servants. He was an honest and clever Miller, a profound Scholar and a good Musician. I followed him to his grave where the Niggardly Union buried him in a nameless Coffin; he was the last of his Race. There followed Mr. Henry Stonehouse, who held it but for a short time; Mr. William Baldwin the present occupant, who has built not only the house and mill upon a larger scale but also the outbuildings, and drained the land and improved it to a great extent. On the north-west side of this Mill was Brockhill House, which derived its name from the hill on which it stood, and the numerous swarms of grasshoppers (i) with which the hill is frequented. It was once the residence, if not the birthplace, of Mr. Mathew Foord, Steward to Sir Charles Duncombe after he became possessed of the Castle and Estate of Helmsley; Mr. Foord is said to have conducted the Rills of water from the adjacent moors with which the towns and villages in this neighbourhood are watered. This clever and indefatigable man had a trial either with Sir Charles Duncombe or Sir Thomas Brown afterwards Sir Thomas Duncombe, his successor. Before

(i) More likely that its name is derived from badgers than grasshoppers.

the trial and his crossing the Atlantic he is said to have uttered these words:

Duncombe I will beat and America I will see,
And then I will come back to Old England to die.

Which prediction became true; he won his trial and saw the wilds of America, and then died when setting his foot upon the English shore.

The Potters of Woolheuf (i) are descended from this Man. The last occupier of Brockhill house was a broad-set Yorkshire Man called Brockhill Billy, who previous to the year 1800 was perpetually annoyed by the Hedgebreakers (ii) from Kirbymoorside for which that place is still remarkable; in vain he threatened and admonished, in vain he expostulated with these impertinent Marauders. One of them, more bold and oppressive than the rest, pulled the fences down as fast as the Man of Brockhill could put them up. "Hallo there, you impertinent hussy! Have you seen the Ghost?" "What ghost?" replies the astonished Maid. "The Ghost that haunts these woods and fields; a ghost of enormous size, eyes like pewter dishes, legs like Mill-posts, which takes ten yards at a single spang, a Ghost with monstrous teeth and claws, a Ghost which will worry thee and eat thee up". While describing the fangs of the Hobgoblin, the off-righted Maid threw down her burthen and betook to her heels with these words: "Ille cum no mare".

A little to the north-west of Brockhill are the remains of three caves, now fallen in, which once were the dwelling-place of an Abandoned Woman called Naggs, a native of Ethiopia, kept here by Sir Charles Duncombe; it is said that she had four hands (iii).

(i) 'Woolheuf' - Woolah - was the residence of the Potters until the 20th century. R.H.H.

(ii) The hedgebreakers were local people after kindling or firewood. Arthur Cussons said he had trouble with them at a later date pulling sticks from his hedges.

(iii) Press cuttings from TP's scrap-book, c. 1886: "Wombleton: A few days since Mr. J.B. Sadler and Mr. Thomas Parker made an expedition to Holme Cauldron in the vicinity of Kirby Moorside for the purpose of seeking ferns ... They afterwards repaired to a tumulus on the brow of the hill on the east side of the valley. The tumulus is now being excavated by a labouring man for stone to repair the roads. (The tumulus removed for its stone in 1886 may be the one visible as a scatter of burnt stones in a field west of High Hagg, at SE 670873, seen in 1972. R.H.H.) They afterwards returned into the woods to view the remains of three caves now fallen in, and which were once the residence of an abandoned woman names Knaggs, an Ethiopian with four hands, who led a very secluded life here between 1690 and 1711. A large heap of turf ashes still remains to testify to the truth of the tradition ...".

Passing westwards from Brockhill and guided by the winding stream, about a mile farther up the Valley we reach the ruins of the Woollen and Bleaching establishment settled here by Ralph Richardson of Weathercote in the year 1720. Some of the old fruit trees still remain. The late Mr. John Ventrice of Eastmoors, father of the Discoverer of Kirkdale Cave, served his apprenticeship as a Weaver at this place.

The last occupier of this Bleaching Mill was the late Mr. John Wilks of Slightholmdale who carried on the trade till about forty years ago (i.e. c. 1818), but the woollen-weaving establishment was discontinued long before (i). The present Mr. William Ward of Wombleton was born here. At this place is a petrifying spring which issues out of the foot of the western bank and flows eastward till it falls into the Hodge Beck. The beautiful Oak-woods which shelter Spout bank are enriched in abundance with the Lily of the Vale.

(i) I have searched for the remains of the woollen-bleach mill at Spout Bank, in vain. They are under a dense plantation. The beautiful oak-woods that Parker saw are replaced by ugly rows of foreign larch. William Ward of Wombleton may be an ancestor of the Eric Ward who gave the Parker manuscript to the Ryedale Folk Museum.
R.H.H.

II WELBURN

From Kirkdale Church the Valley and the River run in a south-easterly direction. They are crossed by a Viaduct on the north-eastern line of Rail-road from Helmsley to Kirby Moorside; the Viaduct is a Mismanagement, and for want of other two arches it obstructs the View and mars the prospect up this secluded Valley, which extends to the high road between the two marked towns of Helmsley and Kirby Moorside. A mile and a half from the last named place is Tilehouse Bridge, built about the year 1770 (i); and at the termination of that once stately Avenue of Ash and Elm trees, which stretches from Tilehouse Bridge to the Ford that crosses the Hodge Beck, stands Welburn Hall, a ruined Elizabethan House built by Sir John Gibson, son of Thomas Gibson of Ireby in the County of Lancaster or Cumberland, about the year 1603. (ii)

- (i) Note from the account book of my Great Grandfather, John Boyes of Wombleton, who brought the freestone with four oxen and a horse from the adjacent Moors, which gives the exact time when Tile House Bridge was building.

"Stones Leading for Tarlas Bridge -				£.	s.	d.
One load	March	ye	2nd 1769	1	2	6
"	"	"	25th	1	10	3
"	"	"	30th	1	8	6
	April		8th	1	14	4
Two load			19th	1	17	3
"	"	"	21st	2	4	3
"	"	"	25th	2	3	1
"	"	"	27th	2	9	3
"	"	May	4th	2	12	6
"	"	"	5th	2	14	5
"	"	"	6th	2	13	3
"	"	"	8th	3	5	2
				26	6	9

T.P.

- (ii) Parker says it was built about 1603, a date supported by N. Pevsner (Buildings of England, Yorks. N. Riding, 1966). Pevsner says: "Only one wing is Jacobean, the extensive rest imitation Jacobean, and well done. Two restorations, one by Brierley, the second by E. Priestley: In one room a wooden chimney-piece and overmantel, also Jacobean, probably brought in. In another room a composite chimney-piece; the two abundant angles with sword and key are probably Flemish of c. 1700, and come from some piece of church furnishing. In the garden a late 17th century summer-house, very pretty, also a statue of Father Time, part of a sundial. Excellent outbuildings and a little tower, possibly also by Brierley." The Hall is also described in VCH(NR), I, p. 517. Parker's account is valuable in that he describes the buildings before the two fires of 1890 and 1932. The Hall was ruinous by c. 1880, when it was bought by W. F. Shepherd of Douthwaite for £64,000. Cf. Gordon Home, Evolution of an English Town, 1905, p. 154: "The fine old Tudor House of Welburn ... until recently ruinous ... lately completely restored and enlarged". R.H.H.

WELBURN HALL

The principal part of the Mansion is in the Elizabethan style of architecture, with high pointed gables and tall chimneys, strong mullioned windows and arched doorways.

The exterior is ornamented by moulded dripstones; on the west front running the whole length of the Building, on the east side over the windows only, which are 15 in number. The walls of this Edifice are four feet in thickness, well built and strongly cemented together, in order to support the ponderous oaken roof and heavy stone slates which they have to bear up. The principal entrance has been through a beautiful arched doorway, now walled up, on the west side of the building. That door opened at the foot of the massive Staircase whose steps of solid Oak are six feet eight inches in breadth and six inches in thickness, with a massive bullaster and handrail with thick posts and square-headed knobs at each landing; this staircase which leads to the Long Gallery is lighted by two strong mullioned windows, one of nine lights and the other of six; the arched door at the top landing of these stairs opens into a spacious chamber to the east with ample fireplace and water closet, a convenience seldom to be met with in old houses; the door to the right opens into the Long Gallery above mentioned, seventy four feet long by twelve broad; this lofty room is lighted by six windows, three of which are of nine lights each; the other three, which are partly walled up, are of smaller dimensions. This gallery till the year 1816 was hung round with many an ancient Portrait and other pictures of persons who have paced these halls and mansions deare 200 years ago. One of this collection represents a man in a fit of madness chained by his wrist to the bedstead from which he was striving to free himself. Tradition states him to have been an Inmate of this house bit by a Mad Dog, which bite caused his death. On each side of this Gallery are nine doorways. Those on the east side are ornamented with carved panels on the top of the frames; these doors open into bedrooms, closets and staircases; one of these seems at one time to have been the principal lodging-room in the house, the walls of which are decorated with paintings and inscriptions in old English characters taken from the sacred scriptures. The arched door at the south end of this long Gallery opens into the Hall or Billiard Room of other days. This lofty apartment is 43 feet long by 28 broad and is lighted by four windows, the great Elizabethan window being at the south end with an oaken seat at its base; in the eastern window was preserved an Emblazoning of Strangways, Robinsons and Bows, arms on glass, these have long since disappeared. The mantle-piece reached to the top of the room, and was of carved oak, and in each compartment were placed men and animals carved and gilded; the whole of this came down previous to the year 1816 and was never replaced. The south end of the room is lighted by a large circular window, without which the Elizabethan houses were considered incomplete; this noble window is formed in the tower which terminates the south part of the building.

Before the enclosure of the West Ings and other lands adjacent to this place in 1784, the view from the great bay window of this room was very extensive, but since that time the trees and hedges have marred the scene. The fireplace at the west side of the long gallery is now walled up and at the north-east corner the ancient stair winds up into the

Black Garret which reaches the entire length of the building. The massive tie beams which support the floor and roof are about nine feet apart. The braces at the middle of the rafters are supported by side posts resting on these beams; the enormous rafters of this steep roof are also tied with a wind beam. The slates, once stuffed with moss, are now open. This ancient room is lighted with seven windows and is now a famous retreat for Owls, Jackdaws and Pigeons, who have there built their nests and reared their young for half a century. Under a Tudor arch at the south end of this ancient room we step upon the leads above the Bay window, from which is an extensive view to the south and south-east. At the head of the stair at the north-east corner of this garret is still standing and in good preservation the ancient Bullaster of the time of Queen Elizabeth. The original entrance into the servants' hall, in the lower storey of this house, is through an arched doorway of small dimensions, walled up in the west front. The original size of this room is the same as the hall above it; it is lighted by three windows. One of them is in the lower storey of the great bay window at the southernmost end of the building. The lower apartments, excepting the kitchen, were converted into offices about ninety years ago (i.e. c. 1770). The original Kitchen has been 52 feet long by 17 broad with two fire places; the arch of the principal one, at the north end of the house, is 13 feet 10 inches wide. This Kitchen when in its original state has had five windows and an entrance door to the west. The entrance at the east side of Welburn Hall is through an arched door which opens into a large Brewhouse in the south-east wing, through which we pass into other apartments, cellars and other offices, at both sides of the great Staircase which fills up the space between the Kitchen and Servants' Hall. Adjoining the Elizabethan part is an old timber-built house, probably of the 15th century, which Tradition says was a Grange belonging to the Cistercian monks of Rievaulx Abbey, whose Abbots were Lords of Welburn for several centuries. This old house, which is now part of the Hall, was modernized and made comfortable by Mr. Thomas Robinson Esq., about the year 1760. The Entrance Hall, which is in the south front, also the dining room, is spacious and lofty, with a beautiful fireplace of Gloster stone whose mantle-piece reaches to the ceiling and is crowned with a basket of fruits and flowers. This room was once hung with Portraits of the humane and hospitable family of the Robinsons, whose deeds of charity and hospitality still live in the traditions of the neighbourhood; but now with the rain dripping through the roof 'tis but a vistage of faded beauty.

The drawing room at the south-west corner, though considerably lower than the entrance, was a splendid room a few years ago. It was hung with French tapestry which is now torn down, and but one side of the marble fireplace remains to show what there once has been. The ceiling is yet in a good state of preservation. The other room on the south front was the Hall of Justice till the year 1816 when the last Justice here, the Rev. and eccentric Arthur Cayley, removed to Normanby. The sitting room and study were also very neat rooms. The west entrance of this part of the edifice is through a glass door (of French architecture) from the Garden, and leads to the foot of the great modern stairs, the sides of which are of open trellis work. This noble staircase ascends to the little Gallery,

which opens into the best lodging rooms, one of which is magnificently carved. Beneath some of the floors of these modernized rooms the ancient oak plank flooring still remains, and some of the old fantastic Figures painted upon the walls are yet visible.

THE GARDENS

The Gardens are very extensive and well sheltered. In one of the walls of the Garden nearest the house is an old Roman doorway and in the north-west corner of the same Garden is the remains of a summer house. Of the ancient Cedar tree, now broken and shivered with lightening, there is mention in Eastmead's History of Kirby Moorside, page 150: "An extraordinary specimen of the Vegetable kingdom is presented in the garden near the house by an ancient Cedar tree, the trunk of which is nearly fifteen feet in circumference, while its branches extend from east to west seventy two feet, and sixty feet from north to south". Some of the Antiquarians have supposed this tree to have been brought from Palestine in the times of the Abbots of Rievaulx. In the south-west corner of the same garden is another summer house coeval with the Elizabethan part of the Hall. On a Shield over the door of the lower apartment is painted the crest of the Gibsons; a stork close argent, in beak on Oak tree pp. On the south wall of this room is these words: "Tandem hoc didici animas sapientiores fovi quiescendo". On the east wall is painted a leaf. Over the entrance door to the upper apartment, which has been reached by a flight of steps from the Terrace at the south front of the Hall, is a shield emblazoned with the Gibson arms. "Barry of six ermine and sable, a Lion rampant Or". Above the shield are the initials J.G., and below 16-1. Above is this motto: "In Infelicitate Foelix". On the ceiling of this room is the Figure of Virtue and underneath her feet; "Ad Aethra vertus". The wainscoting is illuminated with scenery wild and romantic. This ruined house is covered with a slated spire surmounted by a weather vane. On the Terrace at the south front of the hall was a fine Mulberry tree accompanied by several lilacs, and at the east corner of the same terrace stood an ancient Dove Cote, a square tower surmounted with a slated spire and considered to have been one of the largest of its kind in this part of Yorkshire; this ancient relic of bygone days was pulled down about the year 1809. The Fishpond, which is made in a serpentine form, and extends along the pleasure grounds at the south front of the hall, and on the west side of the long avenue which extends from the hall in a south easterly direction, is very romantic, but the last named part is always drye. At the east side of the hall is a long row of majestic Oaks, which connects the two long avenues which extend from the south end of the Fishpond to the 'Haunted Brig o Tileas' on the high road between Kirby and Helmsley. On the north and west sides of the hall are two shorter avenues, one of which extends from the west Gate (which opens upon the green) to the Village. Beneath the eastern Avenue is a ruined Bath with the date 1701. The wood that commences at the Summer house, and which divides the pleasure grounds from the Village, is planted upon the sites of the old houses which once were the principal part of the Village of Welburn, planted by the Gibsons and called Gibson's Walk from a terrace walk on the east side of the Plantation which

extended to a Temple at its southern extremity. This Temple was blown down with a high wind about the year 1806 and never rebuilt. The view of the hall from this elevated spot is both pleasing and yet sad. The high pointed gables, and tall chimneys, the strong mullioned windows and arched doorways, of the Elizabethan age, the dark green Cedar, the large silver Firs, the avenues of Ash and Elm trees, from which is heard the cawing of the Rooks from morn till dewey eve, to me is a pleasing remembrance of the past. Alas for this ancient seat, it is now in ruins. The grass-grown gardens, the ruined walls, the forgotten terraces, the broken avenues, and neglected fishponds, the shattered doors, the paneless and open windows, the decayed and empty rooms, through which the footfall of the passenger echoes like a knell for the departed. All combine to fill up the scene of pain and pleasure.

THE MANOR

Welburn derives its name from well spring or well brook and is thus recorded in the Doomsday Book: "In Wellibrune Grim had one carucate, land to one plough". After the Conquest we find Welburn partly in the hands of Bertram de Bulmer and partly in the possession of the celebrated Roger de Mowbray. The former gave fifty acres of land, and the latter gave all Welburn to the Abbot and Convent of Rievaulx - and King Henry Third granted the Monks free warren here, that is, liberty of hunting, fishing and shooting. After the unjust suppression of Religious houses in England, Welburn seems to have passed into the hands of the Greedy Destroyer Henry Eighth and to have remained in the possession of Royalty till the time of Queen Elizabeth when it passed to Sir John Gibson Knight and partly to the Savills, descendants of the Savills of Copley. And from them to the Robinsons, Esqr's, whose descendants in the female line, Wranghams and Smiths, sold it to the present Proprietor Mr. William Shepherd of Dowthwaite Dale Esq.

PEDIGREE OF THE GIBSONS OF WELBURN (succeeded by Robinsons, Strangways, etc.)

The following pedigree is taken from Glover's Visitation of Yorkshire in the year 1584 and by Richard St. George in 1612 and from the Parish Register of Kirkdale ...

(Vol. 2, pp. 19-23 give a full pedigree, from which only the following items are extracted here:-)

John Gibson (husband of Joanna Gibson nee Pennyman)- see monuments above.

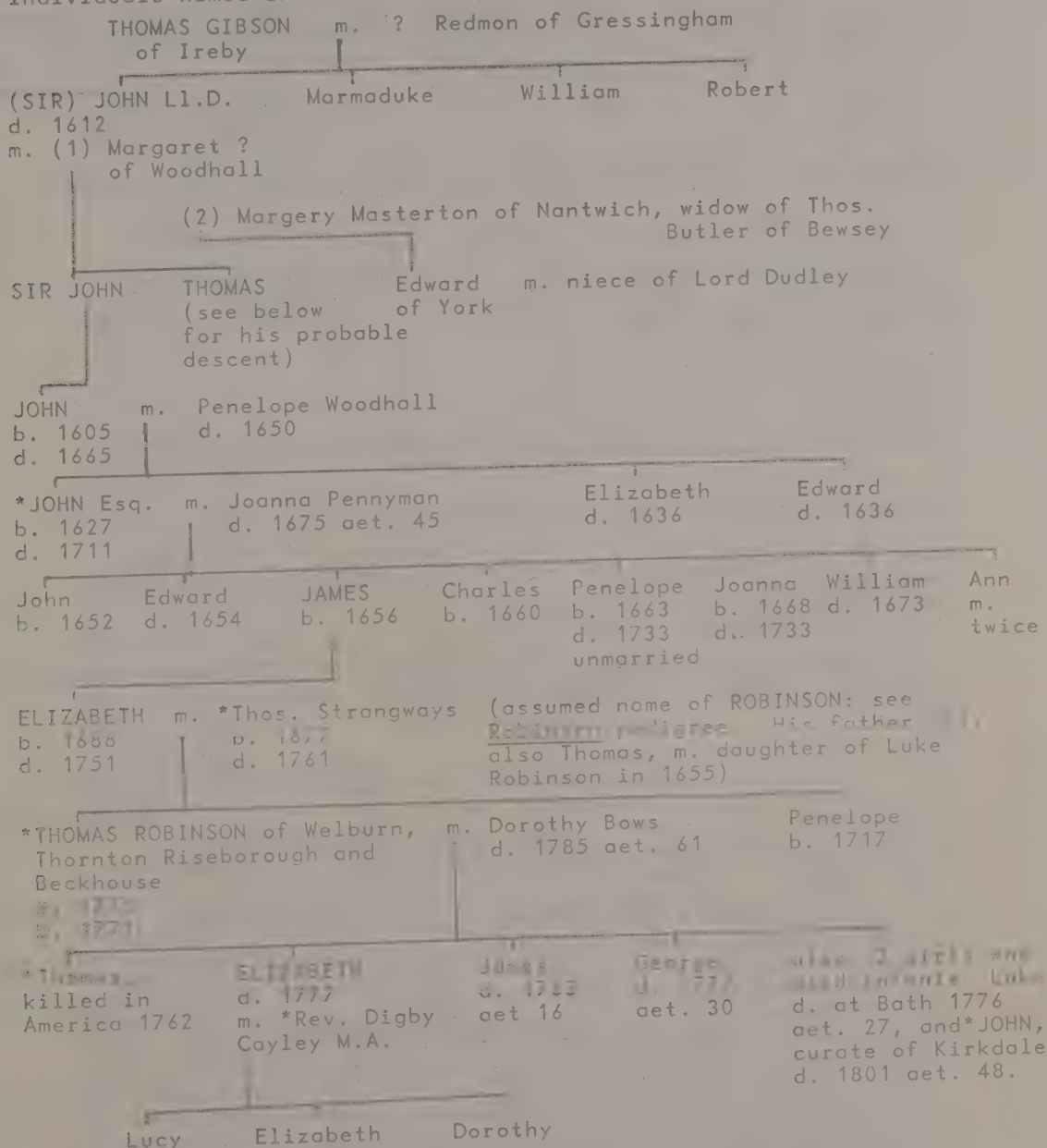
... Thomas Strangways born in 1677 died 1761 ... assumed the name Robinson, married Elizabeth, Daughter of James Gibson of Welburn, who was buried at Kirkdale Dec. 27 1751 aged 63 years ... He was succeeded at Welburn by his son Thomas Robinson of Pickering, Thornton Riseborough, Welburn and Beckhouse, Esq., who was an eminent Antiquarian and rendered considerable assistance to that King of Local Antiquarians, Mr. Francis Drake, in finding out the extensive Roman Camps at Cawthorn and furnishing him with Plans of the same, and in tracing the Roman Road from thence to Dunsley Bay near Whitby. At page 35 of Eboracum we find the following notice of Robinson: "I had my first intelligence of this Road and Camp upon it from Thomas Robinson of Pickering Esq., a Gentleman well versed in this kind of learning." Mr. Thomas Robinson Esq. spent a considerable time at Welburn Hall. He was present at the Fatal Riot at Hexham in 1761 in consequence of the newly established conscription for the Militia; but the Populace to the number of Five thousand there assembled opposed the Magistrates and the measure, and fought with the North York Militia; forty five of the populace were killed in the market place of Hexham, and three hundred desperately wounded; the survivors fled but many of them were killed or dropt down in the retreat. This dreadful tragedy is still remembered at Hexham. Mr. Robinson was one of the Magistrates for the North Riding; he married Miss Dorothy Bows and had issue. Thomas, Son and Heir; an Officer in the Army, was killed in the American Wars, October 1762, aged 22 years and buried under an Olive tree upon the battle plain.

The Arms of the Strangways are first - Sable two Lions passant pale argent and gules a Crescent for difference. The Robinsons were Patrons and Impropropriators of the Church of Middleton and Patrons of the Churches of Cropton, Lockton, and Rosedale.

PEDIGREE OF THE GIBSONS OF WELBURN

(SUBSEQUENTLY ROBINSONS)

Squires of Welburn Hall in capitals; asterisks mark names of individuals named in text.



Gibsons (contd.)

THOMAS GIBSON of Welburn m. (1619) Prudentia Watson
(prob. 2nd son of Sir
JOHN, q.v.)

Elizabeth b. 1622	Prudentia b. 1623	Thomas b. 1624 ? d.y.	Robert b. 1625 d. 1661	Jane b. 1626	Thomas b. 1628 d.y.	Dorothy b. 1629	Randulf b. ? d. 1629
					Henry b. 1632	Thomas b. 1636	

Thomas was succeeded at Welburn by JAMES, probably his brother.

JAMES m. (1) ? d. 1639 d. 1666			(2) Siselia d. 1656
Robert b. 1625	Mary b. 1629	Edward b. 1636	Elizabeth b. 1643
			Thomas b. 1656

Robinsons of Riseborough ("from whom the Robinsons of Welburn Hall descended in the female line")

Thomas Robinson of Darleston, Co. of Stafford

John, Merchant Taylor
merchant of ye Staple of
England and Alderman of
the City of London, d. 1599

m. Christian, d. of Thomas
Anderson, grocer of London

John, of Ryther,
Co. York, living
1612

Henry, merchant of
Staple, Freeman of
E. India Co. etc.

Sir Arthur of Deighton,
Co. York
m. (1) ? Walthallof
London
(2) Jane Garret of
London
d. Escrick 1636

John Arthur 3 daughters

Luke of Riseborough m. (1) Frances Hodgson (2) Judith Re

Jane, m. T. Strangways
of Pickering,
1655

Luke of Riseborough
d. 1700
(end of male line).

(see Gibson pedigree)

The ancient Elizabethan house at Thornton Riseborough, one of the favourite seats of the Robinsons, has lately been restored by Mr. Thomas Harrison Esq., the present proprietor, one of the Justices of the Peace for this County. He has taken up his abode upon this lofty eminence from whence is an extensive and pleasant prospect. To the north, the lofty hills of the moorland districts; to the east, over the Vale of Pickering, its ruined castle, and tall church-spire the foreground of the picture, and at their back the high hills in the vicinity of Scarborough; to the south, the Roman Camp at Barough, and to the west, the Normanby and Edstone hills in the foreground with the wilds of Black Hambleton at their back. But alas for Beckhouse, the other seat and birthplace of the last Generation of Robinsons, it is levelled with the ground. Tradition states this house and Estate to have been confiscated from a Catholic Family now resident in France.

After the Stricklands the Rev. John Robinson, youngest son and only surviving child of Thomas Robinson and Dorothy his Wife, succeeded to the Estates of Welburn, Riseborough and Beckhouse which he inherited in embarrassment from his Predecessors. He resided most of his time at Welburn Hall and discharged to general satisfaction the Office of Justice of the Peace in this Riding till the time of his death, which occurred April 8th 1801. His Obituary in the York Papers was recorded in the following words: "Yesterday se-nnight died in the 49th year of his age, as deservingly esteemed and respected while living, as sincerely lamented after death, the Rev. John Robinson of Welbourne in this County, and Rector of Epworth in Lincolnshire. He was the Representative (in the female line) of the Families of Robinson of Risebrough, and Gibsons of Welburn; and in him becomes extinct (in the male line) the Family of Strangways of Southhouse for many ages established in the neighbourhood of Pickering". His ashes now repose in the north-east corner of the Chancel at Kirkdale amongst the bones of his kindred; and his marble monument in Kirkdale stables. So passeth the glory of this World ...

His deeds of charity and benevolence were long remembered in this neighbourhood. On his monument was this: 'Reader, treasure the good Man's character in thy mind and reflect throughout thy worldly career that riches and honours are transitory.' This amiable Gentleman bequeathed his Estates cleared from embarrassment to his three Nieces, daughters of his sister Elizabeth, Wife of the Rev. Digby Cayley M.A., who died June 7 1798 and was buried at Kirkdale aged 54 years. Lucy his eldest daughter succeeded her Uncle at Welburn Hall and married her Cousin Arthur Cayley and resided at Welburn Hall till the year 1816 when her husband became Rector of Normanby. She died at that place, June 19 1841, aged 60 years. Arthur her husband died at York April 22 1848, aged 72 years and was buried in the church at Kirkdale near the east end of the chancel near his Wife and Father and Mother. This Rev. Gentleman during his residence at Welburn was rather of eccentric habits and being a Clergyman of the Church of England, he kicked his Valet on Sunday and cursed the Maid, then preached at Church in the afternoon. And those that were not satisfied with his administration of Justice he kicked them to the door. A poor old Cobbler named Walker that lived at the west end of Kirbymoorside only struck

with his fist upon the table in the Justice Room at Welburn Hall to demand a maintenance for his daughter: that was unwilling to live with her husband, he kicked him to the door and told him to go to the Devil and get a maintenance for her there.

THE CAYLEY FAMILY

Lucy, wife of the Rev. Arthur Cayley ... dying without Issue, the Estates of Welbourn, Risebrough and Beckhouse devolved to her sisters Elizabeth and Dorothy. Elizabeth married Mr. Thomas Smith M.D. and Dorothy married the Ven. Archdeacon of Cleveland, Francis Wrangham, and had issue Digby Cayley Wrangham Esq. and three daughters. Dorothy their mother died A.D. 1861 aged 88 years. Digby Cayley Wrangham Esq. died at the rocks near Bath, March 10 1863, aged 57 years, ranked high as a Senior Barrister in the House of Commons. His aunt Elizabeth, wife of Thomas Smith M.D., had Issue three daughters, Frances, Jane and Ann who together with the descendants of Mrs. Dorothy Wrangham sold Welburn in the year 1879 to the present Proprietor Mr. William Shepherd of Douthwaite Dale Esq. for 64 thousand pounds.

WELBURN VILLAGE

(i) Once an extensive village but now a small secluded Hamlet containing about forty inhabitants. Previous to the year 1080 it belonged to a Thane or Chieftan named Grim but after the year 1135 it came into the possession of the Abbot and Convent of Rievaulx. "The lands belonging to the Monks of Rievaulx", says the late Mr. Robert Moorhouse, "and situated at Welburn were managed and their rents collected by the Conversi or working Brothers of the Cistercian Order residing there, who had for their pains a certain number of ricks of hay and an annual suit of competent cloathing, of such cloth as their Brethren of Rievaulx wore". The above is taken from the Book of Rievaulx now in the British Museum. After remaining in the possession of this celebrated Abbey, which flourished for the space of four hundred years, it fell (after the Martyrdom of its Abbot the pious William de Helmsley) into the hands of the greedy destroyer King Harry Eighth in the year 1537, and seems to have remained in the possession of the crown till the Reign of Queen Elizabeth when we find it in the hands of Gibsons and Savills.

The ancient houses which formed the streets of this once extensive Village were timber-built and framed together in fantastic forms, and the interstices filled up with tiles, laths and mortar; but tradition states that a great part of them were consumed with fire and never rebuilt. A great part of one of these houses, situated on the west side of the green, stood till the year 1861 and was then pulled down.

(i) Parker's account of the shrinkage of the village is supported by Jefferies' map (late 18th cent.) which shows it as a village round a green, while Wombleton is very small in comparison. Parker's description of the ancient timber-framed houses suggests cruck-framed buildings, but 'crucks' are never mentioned once in his MS, even though he was a thatcher.

(R.H.H.)

The school was a lofty building situated also upon the Green, but being also of the same materials as the rest of the village, was burned down about 100 years ago (i.e. c. 1780) and never rebuilt.

THE HALL OF THE SAVILLS

(i) This ancient house seemed to have been built at a very remote period by the immense thickness of its walls, which were strongly cemented together; the lower rooms, which were fourteen in number and some of them of enormous size, were rather damp: the floors were below ground surface. The upper rooms were reached by two pairs of circular oaken stairs that wound up at each end of the building. The parlour and best chamber were two elegant rooms, one of which had an elaborate carved fireplace. The partitions and doors were of that beautiful oak panelling so frequently seen in ancient Halls.

The highest chambers in this house during the thirty-six years that my Grandfather Thomas Parker resided in it were inhabited by Owls, Jackdaws and Pigeons; in these garrets were pieces of ancient Armour left here by the Stampers, descendants of the Family of Savills of Welburn. This ancient house possessed a right of Turbary or liberty to dig turf on the Moors and as far as a man can throw a penny hatchet down Agglesgate Bank (i) in Cleveland: a privilege granted by the Monks of Rievaulx to this house, being one of their Granges. It was covered with stone slates as were most of the houses of the Norman period.

Thomas Stamper (the son-in-law of the 1734 will) ... was buried among the Savills at the east end of the Church-yard at Kirkdale October 2nd 1761 ... The Estate of the Savills was partly in the possession of this Thomas Stamper, and partly in the hands of John Flintoft one of the people called Quakers in the year 1749. That part belonging to Flintoft lies west of the Viaduct ...

Note: We find this Family is the most ancient at Welburn as proprietors, and sold part of the estate with several tenements to the Gibsons. In the strong timber-built house, part of the late hall, were the arms of the Savills, three Owls on a bend dexter.

A copy of the Will of Thomas Savill was proved at York March 13 1734, wherein he appoints sole Executrix his

(i) With its oak panels, oak stairways and stone-slatted roof, this house appears to have been a medieval survival. It could well have been a grange of Rievaulx. Parker gives a complex and incomplete pedigree of the Savilles of Welburn, which may be consulted in the original. The first Saville of Welburn, Thomas I, died in 1583; his eldest son, Thomas II (armiger), had two wives and 27 children, despite which the succession at Welburn continued through Thomas II's brother George. The Saville line died out in 1770 with an only daughter, Jane, married to Thomas Stamper. Their children stayed at Welburn only for one generation. A great-grandson of Jane Stamper was Parker's friend, Thomas Savill Wind (or Winn) of Rye House, Harome, and Helmsley.
R.H.H.

(i) Agglesgate Bank - Hags Gate, Clay Bank (north of Bilsdale).
(R.H.H.)

daughter Jane the wife of Thomas Stamper of Muscotes. He bequeathed to Thomas Robinson his Grandson the sum of £10 when he attained the age of 21 years the same to be paid by my son William Savill and a further sum of £10 to be paid to him by Thomas Stamper my Son-in-Law, but should he die before he obtains his majority, then the respective holders shall hold the sum deposited in their care. I also bequeath to my son Hugh Savill some relics, Bible etc. and I bequeath to my Son-in-Law John Robinson 1 shilling.

The Stampers left the Hall as follows: Henry Stamper was buried at Kirkdale June 18th 1779. Ann, his Widow, married secondly, March 23 1782, Thomas Sigsworth her Servant and left Welburn for that reunion. Their old house passed into the possession of the Robinsons who would not suffer such a Scandalous Rascal as Sigsworth to remain as Tenant. After this my Grandfather as stated above came to reside in it till the year 1812 when it was pulled down; it stood near to the Hall gate that opens upon the Green. Their ancient Oak Stall, once covered with a canopy in the south west corner of the chancel of Kirkdale Church, was destroyed last year (in the rebuilding of the chancel, 1881) and the materials sold. So passes the glory of this world. And the huge old barn and other farm buildings, that in all probability once belonged to this Grange of the Monks of Rievaulx, and lastly, to the Savills, Stampers and Parkers, was pulled down a few years ago, so now there remain only the Well and traces of the old road that once led to their other Grange at Skiplam.

THE HOUSE OF THE SPANTONS

The next house we shall notice is the old house of the Spantons (i) which stood on the west side of the Village Green. The original part of this house was roofed with mighty timber and thatched nearly to the ground, and the interior, with wide chimneys and Rannelbokes with long swinging Pothooks which reached to the hearth that was heaped high with turf from Rollgate moor. This homely mansion was pulled down in the year 1861.

(Parker gives a pedigree of the Spantons, originating in Spaunton, 12th cent., in Welburn from 16th cent. including connections with Foxtons, Parkers, and others, from which the following extracts are taken: R.H.H.)

John Spanton de Welburn ... was buried at Kirkdale, January 8 1720. He was a Farmer at Welburn and built the huge old barn which stood upon the Village Green with his name and date 1714 engraven upon a stone in the front. He was also Maltster and built the large Maltkiln with the initials I.S. and date 1705 upon a stone over the door. Both these places stood near his residence and were pulled down in the year 1851. Michael Spanton and Ann Stamper were married at Kirkdale; November 27 1722, and built the newer part of the residence of the Spantons two years after they were married, and had the initials M. and AS 1725 engraven upon a stone over the door.

(i) The Spanton house was another timber-framed survival, like the Hall of the Savilles. The old road leading to Skiplam Grange was part of the Thurkilsti, as also was Rollgate, where the turf was led up Skiplam Nab. Cf. History of Helmsley pp. 71-3. (R.H.H.)

John Foxton, baptized January 28 1700, married Ann Hill of Welburn, January 3rd 1737 - succeeded the Spantons at the old house at Welburn in which he lived with the most rigid economy.

His coat was of sackcloth, his buttons of leather
His hats they were twofold, worn one over t'other.
When he drove his fat Bullocks to Market amain
To save his expenses he slept in the lane.
His horse in a nook of York Minster he fed,
While he took his repast of salt beef and rye bread.
His daughters in autumn drove Oxen at plough,
And eat of the seed he had sent them to sow.
But ere ten years had wended their round
On the Farm of the Spantons save'd one thousand pound.

He died at Keldholm, October 12 1773, aged 72 years and was buried at Kirbymoorside on the South side of the Chancel, where his tombstone remains. Ann his Widow died April 20 1780, aged 80 years, and was buried near her husband.

Christopher Foxton, son of John, married, May 3 1772, Ann Hodgson of Nunnington Mill. Succeeded his Father at the old house of the Spantons at Welburn. He came from Nunnington Mill to Welburn in the year 1772 with Twenty Yoke of Oxen in one team, and one Waggon, loaded with his household Stuff, with an old Woman Spinning Flax in the front (i). Amongst the droll his every look and gesture was a joke. He was a corpulent man weighing upwards of 30 stones. He died suddenly at Welburn, December 28 1810, and being of so large a stature an aperture was obliged to be made in the wall of his parlour as an outlet for his immense coffin. He was carried to his grave at Kirkdale according to ancient custom, upon a Bier. And on him was made this epitaph:

Fare thee well, Jolly soul, may thy large relics rest,
And the turf hill grow green ever green on thy breast.
May the long grass its broad blade luxuriantly wave
And fat be the Ass that shall feed on thy grave.

Previous to the year 1594 we find a Family of the Illustrious house of Fairfax settled at Welburn: Nicholas Fairfax de Welburn and Dorothy his wife.

John Snowdon (see family tree, 1725-1801) was possessed of several lands situated at Kirkdale, Woolhow, and other places, also the White Horse Inn in Kirbymoorside, with other tenements at the same place, which he sold, and getting the money into his hat cried out in a transport of Joy, "I shall never get through it"; but being a spendthrift 'twas soon gone, and his large family brought up by the charitable contributions of the Society of Friends. He retired in his adversity to Howkeld mill house which was partly blown down in the new year's gale, 1775. He removed to Howkeld Head about the year 1781 where he kept a School at the last end of his days. He was a very severe Master, chastizing the male part of his Students with a huge Birch Rod over their

(i) Compare Christopher Foxton's arrival at Welburn with the account of the bridal wain in Canon J.C. Atkinson's Forty Years in a Moorland Parish pp. 207-210.

(.R.H.H.)

naked posteriors according to ancient custom, despite their screams and supplications, and promises of amendment. He died at Howkeld, Oct. 1st 1801, and was buried in the Burial Garth of the Society of Friends at Kirbymoorside.

Poem: Ganderd Fishing

An aged Bachelor that oft attends
The Meeting of the Kirby Friends,
Relates it thus of many a row,
In Sinnington's fair streams that flow,
How in the gladsome month of May,
To the broad Milldams he took his way,
With mesh-wrought net and barbed hook
To drag the fishes from the brook.
Then cast his net and troubled the deep,
Through the bright stream the Fishes peep
And saw his motive through the flood
His full intent to spill their blood.
The finny tribe there smelt the cheat,
Nor would embrace his snaring bait,
He temp't them o'er and o'er again
Still all his efforts were in vain
So snatched the line from off the peg,
and tied it to the Ganderd's leg,
So sent him sailing through the flood
A Fisherman equipt and good.
Nor stood the Gander there to pore,
But search'd the deeps and shallows o'er.
And saw beneath the shelvy side
A salmon cut the liquid tide.
Then with a loud familiar scream
"Here brother, tenant of the stream,
Come feast thyself, no danger near,
And taste a brother Gander'ds cheer".
Without one hesitating look,
The Salmon gorg'd both bait and hook.
Then loud the exulting Ganderd cries,
"I've caught him here a monstrous prize"
An drag'd him onwards to the shore
When lo they sunk to rise no more.
Till through his throat the hook was sent
And the poor Salmon's life was spent,
And brought by Ganderd up again
Then landed safe upon the plain.
And weighed by Snowden truth tis good
Full forty pounds without his blood.

When the first Edition of this history was written in 1858 the following truthful lines appeared in its pages. 'The Inhabitants of Welburn are employed in Agricultural pursuits, their land in a high state of cultivation but too high a Rental. The neat shorn hedges the green sward fields immediately bordering upon the Village, the beauteous orchards together with the cawing of the Rooks in the adjacent Rookery, renders it in certain seasons of the year, though partly in ruins, a very pleasant Hamlet. The villagers, though wild, to a certain degree, are still very hospitable. In the last century the families in this Village and vicinity professed Quakerism but since that time the Majority have been like funny Joe in the Gordon Riots, no Religion at all'.

Since the above was written 23 years ago the Estate of Welburn and its ancient village have run rapidly to decay, the former tenants, or their descendants have been evicted and the face of the homesteads and fields have changed. The famous picturesque farm-yards, in the midst of which stood the eastern Well Swape, are now scarcely recognized as the same; the Dial has lost its Gnomon, the shadow whereof pointed out the hours; this Dial was set up in 1680 in lieu of a village Clock, now the stones that protected it are broken down, and the stocks and whipping post, its inseparable companions when most needed, are gone. These whipping posts were erected in the reign of King James First to check the profane habit of swearing. In one of the old books, being the Constable's accounts for the township of Welburn in the year 1753, we find the following entry.

Paid to William Garbut for Irons for ye Whipping Post
One Shilling and Four Pence.

RISEBOROUGH

The ancient seat of the Robinsons situated upon Riseborough hill, alluded to in a former part of this book was once of larger dimensions being a double-roofed house and fronted eastwards, but the east part was pulled down and the west left for the residence of a farmer. The old post and pan house called South House, once the home of the Family of Strangways, stood where the Riseborough farm buildings now stand, about fifty yards to the south of the Hall of the Robinsons.

This historical notice of Welburn would scarcely be considered complete without a ghost story. Tradition states a nightly Spectre was seen during the former part of the last century taking its rounds near the Hall gates and on the village green, sometimes in the shape of a huge Newfoundland dog looking the fear-struck peasant in the face, and then disappearing like a tall female without a head. About a quarter of a mile to the south-west of Welburn Village are the ancient Saxon springs called Keldsprings, a famous resort during the last century for the inhabitants of the surrounding districts for the benefit of bathing, but the Baths are now pulled up and destroyed. Northward of this place is Tilehouse Bridge (i) which derives its name from a tile manufactory formerly on the adjacent hill at the west end of it. In the Parish Register of Kirkdale we find an entry of a Burial from Tilehouse 'Georgious Usion de Tile house buried February 8 1610'. This bridge was built about the year 1773 and has now become famous for Ghosts and Hobgoblins; and few are the nightly peasants which cross this lonely Brake without fear. "The road from Kirbymoorside to Tilehouse Bridge (says Mr. Eastmead) is rendered extremely beautiful by the delightful scenery, especially on the right hand; the southern view is terminated by a horizon covered with tufted trees, and on the east the eye catches the distant Wolds".

(i) When a watermain was laid close to this bridge in the 1950's, the workmen reported finding large deposits of red roofing tiles on the west side of the bridge. (R.H.H.)

Starfits. The hill which is seen to the north of Tilehouse is called Starfits, on the southern declivity of which stands Starfit House, the Residence of the Creasers. In 1653, we find in the Register of Kirkdale that William Creaser of Starfit House had a daughter born here, December 22 1653, called Mary, and a son William born here, April 10 1656; he afterwards migrated to Mitton Holm in the valley above Kirkdale Church, where he died about the year 1676. After the Creasers we find Starfit House in the possession of a branch of the Barker family who resided here for the space of one hundred years. John Barker occurred in the years 1731 and 1792; Robert in 1819. After this it was occupied by Mr. Hebden Flower, a native of South Holm, and afterwards by William Lancaster who was evicted to make room for Mr. Thomas Coverdale, Innkeeper of Kirbymoorside, whose hind is the present occupant. Starfits is fast hastening to decay. The southern front of this ancient thatched mansion commands a pleasant prospect ... To the eastward is seen the Mill of Howkeld when the eye ranges across the West Ings. To the north of Starfit House is Starfit Common, enclosed in about the year 1790, extending northwards to the Hag; eastward of this place are still to be seen ancient Tumuli (i) some of which have been opened recently by Mr. Thomas Kendall and found to contain ashes, bones and broken urns, relics of British burials. Near these Howes is the beautiful vale of Robin Read which extends from the foot of the eastern bank of Starfits to the northern plains of Wattle Moor, now called Kirby High Fields. On the northern margin of Starfit Common was an ancient thatched barn and tenement attached, probably the residence of John Tyson in 1699 and of the immediate ancestors of the Potters of Woolheuf at the latter part of the last century; it is now rebuilt by the present owners, the Potters. Here are also other two farm holdings - one built by the late Thomas Cole after the enclosure of the Common, and the other recently erected by Mr. Robert Petch, Solicitor of Kirbymoorside, and called Ulver Bank. On the right hand of the high road from Tilehouse to Kirby is Howkeld Head, once belonging to the Estate of Welburn; the river Hodge that sinks at Hold Cauldron and runs in a subterraneous passage rises here; traditions say a Duck was put in at Hold Cauldron and came out here though nearly bereft of its feathery coat. Near this celebrated spring is an old farm house now occupied by Mr. William Kay, its long slanting roof, whose thatch reaches nearly to the ground, gives it an ancient and venerable appearance. The earliest notice of this place that I have found is this; Mary Otterburn of Howkeld Head, Widow, was buried at Kirkdale September 16 1665. Burtons were here A.D. 1664. Brian Rain and Isabel Mackridge of Howkeld Head were married at Kirkdale, October 24 1672. Brian Rain of Howkeld Head was buried December 28 1678. They were succeeded at this place by the family of Stampers ancestors of the once numerous families of that name settled at Welburn, Bowford, Muscote, Northholm and Highfield House near Nunnington ...

They were succeeded at Howkeld Head by the Snowdon family. After the Snowdons succeeded the late Mr. Thomas Kay, whose son William is the present occupant. The Rev. John Wesley once visited this spring and made a note of the

(i) This is the only account of the opening of these tumuli, unfortunately very brief. (R.H.H.)

same in his Journal. From this place, guided by the Mill-stream which rises here, we reach Howkeld Mill, rebuilt by the late Richard Potter upon the site of the old one burnt down about 45 years ago.

The old Mill, once the property of the Gibsons of Welburn Hall, was of ancient frame-work with a high pitched roof covered with thatch, having a water-wheel at each end of it. On a stone in the west part of the building are these initials: M.S. (for Matthew Snowdon) M.F. (for Matthew Foord) and J.P. (for John Potter) and the dates 1681, 1702 and 1799. The earliest record that I can find of Howkeld Mill is in Kirkdale Registers. Sarah, daughter of Matthew Haldure of Howkeld Mill, baptized February 8 1631. Emma, baptized November 17 1633. Caleb, baptized March 20 1634. Elizabeth, baptized October 21 1638. According to tradition the Masters of Howkeld Mill since the time of Matthew Haldure are Matthew Snowdon 1681, Matthew Foord 1702, and John Potter from Hold Cauldron about the year 1777. He purchased Howkeld Mill from the Hills of Thornton Esq., then Proprietors of part of the Welburn Estate, but could not get on for want of corn to grind. He was obliged to sell it to the Duncombes of Duncombe Park who had bidden their tenantry not to give one single bushel to moulture. Such are the trials and troubles of this nether world; when Landlord he must starve when Tenant he could live. John Potter died at Howkeld Mill A.D. 1825 and was buried at Kirbymoorside. He was succeeded by Richard his son, who built and rebuilt nearly all the places here. He died June 13 1850, and was buried at Old Malton Abbey. John his son succeeded him, who resided here till his death, which occurred at Howkeld Mill, unmarried, July 26 1869. He was buried beside his Father and Mother at Old Malton. The present Mr. Richard Cussons from Salton Grange, a relative, succeeded him, who has made considerable improvements convenient, handsome, and useful here. At the approximate corner of the field at the north-west side of this Mill was an old post and pan house, the residence of the Snowdons before their removal to Howkeld Head and West Ings. Their old house being nearly blown down by the new year's gale in 1775 and finally demolished in 1783 and the materials removed to West Ings.

The Millars of Howkeld

The Sun broke through, the morning dew
O'er Kirkby's western field,
When a mirthful crew to labour flew,
The Millars of Howkeld.
The waters draft, their creaking craft,
Its wonted course did wield
And soon in plight, and in full flight,
The mill-wheels of Howkeld.
At early dawn, their neighbours' corn
Their bounteous hoppers fill'd
And blyth they sung their morning song
The Millars of Howkeld.
Their neighbours store, was turned to flour
Which bounteously did yield
And oft they stole the Peasants meal,
The Millars of Howkeld.
On Farmers' pokes they played their jokes,
Their hearts with laughter fill'd,

At feast or fray, renown'd were they,
 The Millars of Howkeld.
 With hearty tugs, the Landlords' jugs
 Were drained as fast as filled,
 And oft the road was fain to hold
 The Millars of Howkeld.
 To wives or maids, to jilts or jades,
 Their ardent love did yield
 Through Howbrough's glades, the blythest blades
 The Millars of Howkeld.

The above lines are not applicable to the Millars of Howkeld of the present day; they vie with any of their trade in charity and hospitality as many a poor family in the neighbourhood can tell.

At a short distance from Howkeld (i), which signifies Hill spring, is an eminence which rises to the westward called Houebrough, on the top of which the late Mr. John Robinson of Welburn Hall Esq., intended to have built a splendid mansion.

To the east of this place is another eminence called Brooats on which stands the residence of the late Thomas Ashton, the old thatched residence of the Knases being burned down on an Easter Sunday about 55 years ago (i.e. c. 1827). In the valley south of this place is West Ings House, built in the year 1783 and the first farmhouse outside the towns and villages erected by the Duncombe family. Its first occupant was Henry Ingledew who migrated from Upleatham in Cleveland for murdering a shipwrecked mariner by whose injured ghost he was tormented night and day; he crossed the moor, with his loaded team and was accosted by a wayfarer thus, "You are flitting?" "Yes", replied the Ghost whose head popped out of a cabinet door, "We are flutting". "If thou be flutting," replied the astonished farmer, "We need not flut, 'tis thee we are flutting for." He came to this place but the Ghost came with him in a ghost-believing age. He left West Ings some years previous to his death, which occurred November 6 1808, and was buried at Kirkdale.

After Ingledew succeeded the Megisons, remarkable for tough cheesecakes made from the curdmill. The next occupier of West Ings was William Foxton, son of Christopher Foxton of Welburn. The Foxtons were succeeded at West Ings by Thomas and Leonard Snowdon, two aged Bachelors from Howkeld Head. Thomas died A.D. 1839, and Leonard March 23 1843. They were interred at the Friends' Garth at the south-west corner, the west west end of Kirbymoorside. They were succeeded by Matthew their nephew, who died at West Ings, February 25 1863, and was buried at Kirkdale. He finished harvesting January 18 1861 after the cold summer of 1860

(i) Houebrough (Howborough) and Howkeld indicate the site of the vill of Houeton, destroyed by the Cistercians. Only the mill remained in use, apart from the Cistercian church. Several charters (Early Yorks. Charters and Visitation Records) give evidence of the vill's destruction in 1154-55. There are remains of a great hall at Howkeld. The mill place which follows is identical with that used in the folk-tale of York Museum and recounted in his Rivers, Mountains and Seagrass of Yorkshire, 1890, p. 211. Cf. also the folk-tale of the early 19th c. in Howkeld Hall, in the same volume. Cf. also Scandinavian folk-tale.

(R.H.H.)

PARKER OF WELBURN

Thomas Parker of Edmondbyers, Co. Durham

m.

? Whitfield of Hunter House, same parish. 'Considerable landed property'.

Thomas Parker of Welburn came into Yks. c.1760, settled at Welburn as farmer, d.1817

m.

Hannah Boyes of Wombleton, d.1841

Betty, b.1776 m.1802 Joseph Worthy, had issue, d.1812

Peggy b.1778 m.1800 Wm. Foxton of Welburn, had issue, d.1861

John b.1782 m.1806 Ann Richardson of Wombleton d.1843

Thomas b.1785 m. Jane Winspear of Danby Dale, d.1858

Joseph b.1787 m.1810 Lavinia Fenwick of Wombleton:

Robert, m. Mary Porter of Gillamoor, emigrated to America, d. Toronto

Thomas b.1811 m.1831 Jane Foxton of Welburn, d.1897

Joseph b.1811, went to sea, m. Miss Jane Ellen Sharp of London, had issue d.1860 in Australia

Hannah b.1806 m. Xfer. Fox 1831, had issue, d.1854

John b.1813 emigrated to California

THOMAS, the historian, b.1812, d.1902.

Bessy b.1810, unmarried

Joseph b.1815 d.1840

John b.1814, went to sea m. Miss Elizabeth Frances Craven. Last heard of as Chief Officer 1857.

Margaret b.1812 "

Mary b.1817, m.1851 Rt. Barthram of Welburn, had issue

Thomas b.1816 d.1836

Ann b.1825, d.1864

Ann b.1818, m. Geo. Atkinson 1849, had issue

Martha b.1819, m. 1844 Wm. Holme of Marton, had issue

Samuel b.1828 m. Ann Dowson, had issue

John b.1822, m. Ann Holiday of Kirby-moorside, had issue Huntsman to Sinnington Hunt.

William b.1823, m. Ann Botton, emigrated to America, had issue

Edward b.1830 went to sea 1851, m.(1) Cornelia Ann de Steel who d.1860 (2)?, had issue

Joseph b.1827 m. Jane Nawton, d.1866

Hannah b.1825 m. Wm Snowden of West Ings had issue

one daughter, they now live in Michigan, USA.

(Their widowed mother was evicted and died at Wombleton.)

Medieval Colonisation in Northern Ryedale

R.I. HODGSON

This is a revised version of a paper published originally in *The Geographical Journal* 135, 1: 44-54, and is reproduced with the permission of the Royal Geographical Society.

The twelfth and thirteenth centuries were a period of great significance in the evolution of the cultural landscapes of Great Britain and much of Europe. A frontier movement, involving the expansion of settlement and cultivation into areas that had been little developed since the extension clearances of the Iron Age, was accompanied by an intensification of activity in areas more recently exploited (1). Such a widespread colonizing movement may be seen as an outcome of feudalism, with its organizational powers and its intimate relationship between political allegiance and exploitation of the land. More important, according to some scholars at least, (2), we may view the agricultural revolution of the early Middle Ages as a chief contributory factor. Changes in agrarian practice and technology, including the development of a three-course rotation and widespread adoption of the heavy mould-board plough, became increasingly important from the seventh century onwards. Ultimately, and most important of all, the frontier movement expressed acute pressure of population on the perceived and realizable resources of the period. It may be taken as axiomatic that a full understanding of the large-scale problem of medieval colonization within a national and European context must represent nothing less than the sum total of many studies in depth at the local or regional level. Each new study of this kind should better our appreciation of overall patterns and developments within the landscape. This paper attempts to describe and explain the main feature of medieval colonization within an area of North Yorkshire that has been designated 'Northern Ryedale' (3).

It is an area of some 180 sq. miles comprising 40 township units within 10 parishes (Fig. 1). The northern limit of the area of study coincides with the watershed of the North York Moors. The southern limit is chiefly formed by the river Rye which traverses the western lowlands of the Vale of Pickering from north-west to south-east, and which in the main coincides with parish and township boundaries. The eastern and western extremities follow parish and township boundaries which in turn frequently follow stream courses or small watersheds projecting south from the North York Moors.









The process of settlement evolution in Northern Ryedale is marked by a diversity which reflects the interplay of human and physical elements within the landscape. An outline of the physical geography of the area would seem essential if we are to understand in full the spatial characteristics of medieval colonization. Chiefly upon the basis of relief, four distinct physiographic units may be recognized. These are (a) the Ryedale Lowlands, (b) the Tabular Hills, (c) the Moorland Dales, and (d) the North York Moors. Within such units particular combinations of geological formation and soil types are to be found (Fig. 2).

Traditional Parish and Township areas in Northern Ryedale



Figure 1

Physiographic Units and Probable Distribution of Resources at the time of Domesday

Bounds of Physiographic Unit  Main Streams 
 Main Woodland  Meadow and Marsh 
 Hillocks or Islands of Sand, Gravels and Boulder Clay 
 Mainly Heather, Bracken and Rough grazing, some Peat 
 Much of remaining area cultivated and grazed before 1086 
 Anglian and Scandinavian Settlements by 1086 



PHYSIOGRAPHIC UNIT	GEOLOGICAL FEATURES	SOIL TYPES
Ryedale Lowlands	Kimeridge Clay Quaternary Warp Sands and Gravels with Boulder Clay	Much variety over short distances. Light Sands to Heavy Clays
Tabular Hills	Corallian Limestones and Gritstones	Light Free-draining Loams
Moorland Dales	Up. Mid. and Low. Lias and Slump Material	Mixed, heavy in the valley bottoms
North York Moors	Great and Inferior Oolites	Podsols

Figure 2

The Ryedale Lowlands, a low-lying and gently undulating area, contain a wide variety of soil types within comparatively short distances. The location of settlements bearing Anglian and Scandinavian place-names suggests that these people displayed a predilection for 'island' sites (Fig. 2) but during the twelfth and thirteenth centuries there was much scope for reclamation and even new settlement, especially on the less well drained soils. The Tabular Hills are highly distinctive, stretching as a broad expanse of comparatively smooth relief from east to west. The evidence of the Domesday Survey (1086) suggests that much of the north-facing escarpment was forest covered (4). On the south-facing dip slope, however, conditions were ideal for arable farming and place-name evidence suggests that they attracted a substantial colonization in Anglian times. Conditions were particularly favourable for settlement at the foot of the dip slope, where a spring-line is formed at the junction of the Tabular Hills and Ryedale Lowlands. The Moorland Dales, with soils of varying but generally moderate fertility, seem to have attracted little by way of permanent settlement until late Scandinavian times (after 1000 A.D.), and significantly, no specific reference is made to any settlement in the area in Domesday Book (5). Clearly much land was available for colonization from the eleventh century onwards, when an attack was made on these steep-sided and forest-clad valleys. The North York Moors form an upland area generally above 1000 feet, with heather and bracken vegetation. Since the extensive clearances of the Iron Age and Romano-British times (6), this area has proved somewhat inhospitable to settlement, though it has always been of considerable importance in the provision of grazing land for sheep, and turf and peat for burning.

The impact of medieval colonization in Northern Ryedale in the twelfth and thirteenth centuries may be viewed against the wide range of physical conditions described above. But if we are to measure its progress correctly it is necessary to consider something of the human settlement conditions which it succeeded. In particular, the high Middle Ages (c. 1200 - 1300 A.D.) was a period when pressure of population on resources was to reach a level never before attained (with the possible exception of the Iron Age), and this must be set against the hiatus indicated by Domesday Book (1086) when most of Northern Ryedale was in a sad state of decay with only a few inhabitants and little economic activity.

The devastated condition of most of Northern England in 1086 reflected the 'scorched-earth' policy of William I's armies who had suppressed the rebellious northern counties in the terrible winter of 1069-70 (7). On the Tabular Hills and in the Ryedale Lowlands, where the main occupation had occurred in Anglian and Scandinavian times, all of the 37 Domesday vills contained some waste land*. Out of 52 manors within these vills, 16 were recorded as being total waste in 1086, despite the passage of 16 years in which there might have been some recovery. It seems unlikely that the total population of Northern Ryedale was greatly in excess of five or six hundred folk.

*A clear distinction must be made between (i) waste in the sense of land never colonized - the manorial or common waste, and (ii) land which was deliberately laid waste or devastated in 1069-70, but which had been formerly in cultivation. Where the latter case applies the word waste is underlined.

Lay Colonization

Figure 3 shows the main recorded elements of lay settlement in Northern Ryedale by the close of thirteenth century. On the Tabular Hills and in the Ryedale Lowlands, it is apparent that all but seven of the devastated Domesday vills had been recolonized by 1300 and it seems likely that, in some instances at least, the house plots were laid out in accordance with a preconceived settlement plan which was to give a marked degree of regularity to village form; a feature still evident in the present landscape (Fig. 4) (8). Of those Domesday vills which did not recover four - Griff, Hoveton, Stilton and Welburn - became Cistercian granges (9), while three - Walton, Baschebi and Middleham - met with a less certain fate. Walton seems to have vanished without trace, and Baschebi, is mentioned only once after Domesday (10). Middleham may have fused with Muscoates, a new village settlement which existed by 1176 but which is not recorded in 1086. In addition, three other new villages were established - Bowforth, Carlton and Rookbarugh. Two of the new settlements - Carlton and Muscoates - and fourteen of the re-inhabited Domesday vills had considerable lay populations and were chiefly under lay proprietorship. Of the remaining eighteen villages in Figure 3, eleven showed a strong ecclesiastical ownership component while seven were very evenly divided between lay and monastic control. An accurate definition of the various states in the evolution of this settlement pattern is rendered impossible by the nature and availability of source material, but the general trend of events can be recognized. For some villages on the Tabular Hills and in the Ryedale Lowlands, recolonization followed quite rapidly on the devastations on 1069 - 70 (11), and for most villages agrarian recovery was complete by the close of the twelfth century (12). There is a notable absence of references to waste or derelict conditions during the thirteenth century, and although this period saw some intensification of settlement and land use in response to a rising population, it is probable that there was essential stability in the overall pattern between 1200 and 1300 A.D.

On the North York Moors and, more particularly, in the Moorland Dales, there is, as we noted earlier, no specific mention of settlement at the time of the Domesday Survey. Colonization in medieval times began in earnest after 1150 and reached a peak towards the end of the thirteenth century. Thus, the evidence of an inquisition post mortem of 1281 (13) suggests that parts of Bransdale and Farndale which were appurtenant to the discrete manor of Kirkby Moorside, had total populations of the order of 100-125 and 350-450 respectively and more important, that such totals may have represented an increase of 30-40 per cent over the preceding six years. While part of such increase may have been accommodated in small villages or hamlets in the valleys (Fig. 3), these were likely to be only of the size of the smallest village settlements in the Ryedale Lowlands. To judge from both the nature of the terrain and the documentary evidence, it would seem that settlement was dispersed, and certainly by 1300 there is evidence for a scatter of single homesteads within the Dales (14). Many of these lay on the edge of the North York Moors, occupying sites at elevations of 800 feet and above (Fig. 3) and it is tempting to explain the expansion of settlement to such heights as a reaction to restricted development at lower altitudes, particularly in those areas where strong ecclesiastical control was exercised. On the other hand, it is important to note that by 1300, if

Some Elements of Medieval Lay (and Monastic) Settlement c.1300

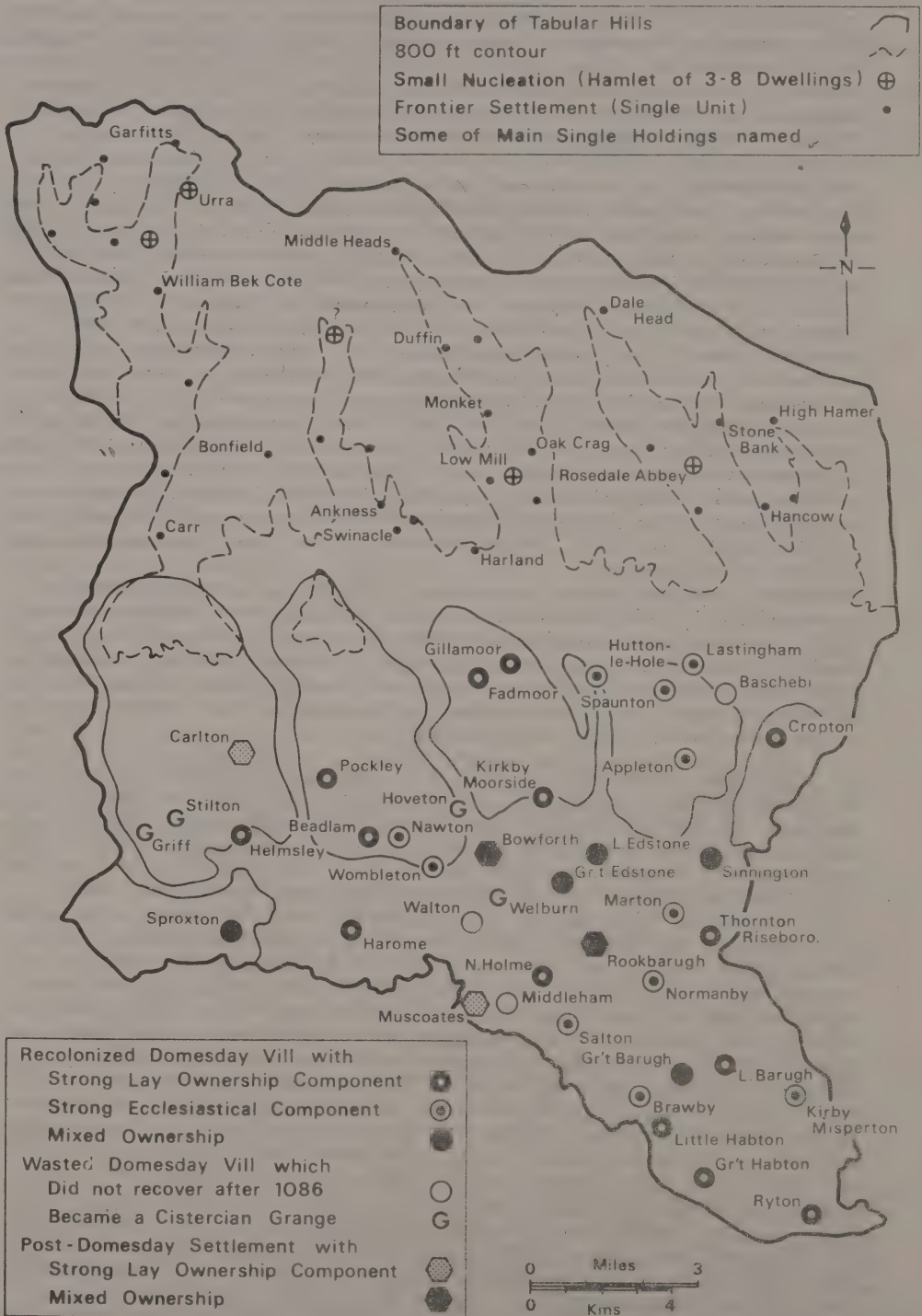


Figure 3

not earlier, lay settlement was to be found within the bounds of monastic territory in all the Dales, as a comparison of Figures 3 and 4 reveals*, and one wonders to what extent there was competition for those sites that were most highly valued for stock raising and dairy produce. Whatever the precise relationship between lay and monastic settlement in these Dales, the colonization of the high moorland wastes in Northern Ryedale must surely reflect, as it did elsewhere in the British Isles, acute pressure of population on resources. Some of the single settlements (Fig. 3) may represent summer shielings converted to permanent occupation and held in severalty by small freeholders, but it is clear that other units were of a more temporary nature, occupied only for a few years or decades by the meanest of peasants who were driven to the moorland edge as a way of scraping a living. Thus, within the manor of Kirkby Moorside in 1281 there were three 'serfs' in 'certaine waste places called Arkenes and Swenekelis, holding ten acres of land and paying 10/-' (15). The sites of both these settlements can be located although no one now lives at either. It is likely that a retreat from the margin occurred soon after 1300.

In the Ryedale Lowlands and on the Tabular Hills, it would seem that with few exceptions each village formed the focal point of the medieval township - the essential economic unit of agrarian practice (16). The village population, working communal operations under an open field system of cultivation, was able to satisfy most of its immediate requirements. There was land for arable, meadow and pasture, as well as reserves of woodland and waste which assumed great significance in the provision of fuel and extra food. Never was this more evident than in the Ryedale Lowlands; nowhere were the various physical elements so quantitatively balanced in favour of agricultural need, or so easily accessible to the village. The compact nature of medieval townships in the Lowlands, reflected to some extent in Figure 1, is illustrative of such a fact[•]. The ease with which most necessities could be reached, within relatively short distances, may have been a contributory factor in the break-up of communal practices. It would seem that even by the end of the thirteenth century most villages were inhabited by small groups of relatively prosperous freemen (17), while in some townships dispersion of settlement was occurring. In Ryton, for instance, severally held tenements such as Goosecroft and Longlands, whose names are in existence today, are directly traceable to the thirteenth century (18). Conditions in the Ryedale Lowlands stood in marked contrast to those on the Tabular Hills, where townships tended to be larger and more elongated in shape (Fig. 1).

*Rosedale presents an interesting case in this respect. There is evidence of early medieval lay colonization in this valley yet the block grant to the Abbey was for "all of Rosedale". See Burton, J., *Monasticum Eboracensis*, (1758), 317.

[•]The township bounds shown in Figure 1 are reconstructed largely, though not exclusively, from nineteenth century evidence. It is hoped that they reflect the medieval situation. Research generally tends to suggest that many of our parish and township boundaries are of considerable antiquity, perhaps even dating back to the Bronze Age (B.K. Roberts and D. Spratt - personal communication).

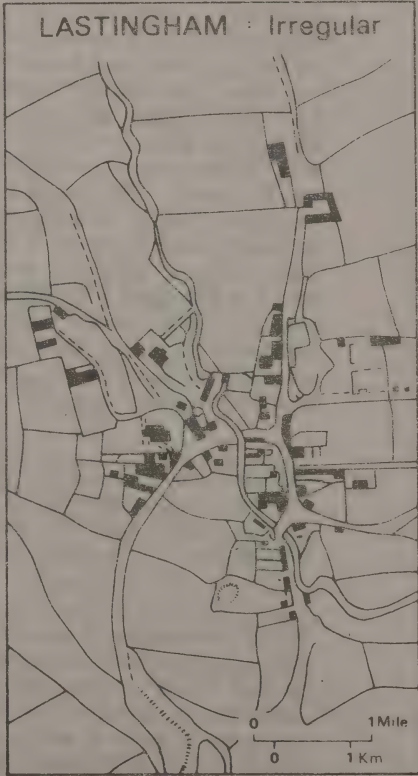
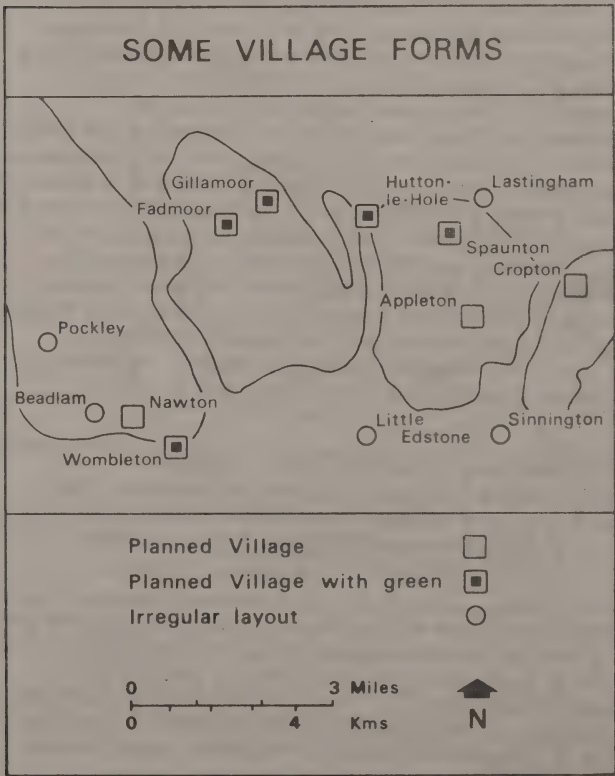


Figure 4 (based on O.S. 1:10560 maps; Hodgson, 1965; Allerton, 1970;)

The more widespread distribution of resources was such as to reinforce the requirements of communal effort by large village populations. To judge from the evidence of glebe terriers and enclosure awards of the eighteenth century, there was little early dispersion of settlement or breakdown of communal operations.

It would be nonsense, of course, to imagine that the township represented anything like a closed system, wherein all the requirements of a village community were satisfied. Townships on the free-draining loams of the Tabular Hills must have possessed little good meadow land. Similarly, some townships in the Ryedale Lowlands must have lacked the resources of woodland which were to be found on the slopes of the Tabular Hills escarpment (Fig. 2). One must envisage considerable inter-township movement of people, goods and services during the Middle Ages. In many cases it must surely have been within the organizational frame-work of the manorial system that the deficiencies of individual townships were evened out. This seems particularly likely of townships in the Moorland Dales whose territorial extent was considerable and whose agrarian practices were controlled from a manorial centre based elsewhere. In Bransdale and Farndale settlement was dispersed and some holdings might have been worked almost in isolation, but most, probably carried extra-township obligations. This was certainly the case in Bransdale where William Gondi, who held a messuage and two oxgangs of land, was joined by three neighbours to perform ploughing services for Baldwin Wake, lord of the manor of Kirkby Moorside in 1281 (19). It seems that the manor of Kirkby Moorside, taken as a whole, functioned more successfully as the unit of economic organization than the townships of which it was comprised. In addition to possessions in Bransdale and Farndale, it contained the townships of Fadmoor and Gillamoore on the Tabular Hills where soils were especially favourable for arable, and the township of Kirkby Moorside where there were good quantities of meadow land in the Ryedale Lowlands. Research by Glanville Jones suggests that multiple estates such as Kirkby Moorside were common in many parts of northern Britain in the Middle Ages and were of considerable antiquity (20).

Monastic Colonization

An appreciation of the areal extent and organizational characteristics of lay settlement as described above, becomes more meaningful when set against the record of monastic settlement during the twelfth and thirteenth centuries. Throughout much of Northern England, ecclesiastical institutions pioneered the colonizing movement after Domesday. In Northern Ryedale, brethren of the old order of Benedictines at St. Mary's York, and Rosedale Abbey, and members of new monastic orders such as the Augustinians of Newburgh and Kirkham priories and the Gilbertines of Malton, all played decisive roles.* Perhaps most important of all, however, was the impact of the Cistercians, who after their establishment in the first half of the twelfth century, rapidly became the chief monastic power in Yorkshire. Figure 3 shows some elements of monastic settlements in Northern Ryedale by c. 1300 while Figure 5 maps the main features in the distribution

*With the exception of Rosedale Abbey, the actual foundation centres of these monastic houses were outside the bounds of Northern Ryedale. See Fig. 5.

Main Features of Medieval Monastic Settlement and Land Use c.1300



Figure 5

of monastic property. The development of such a pattern may be viewed as a two stage operation, whereby a period of rather haphazard granting of property by lay proprietors was followed by a period of planned acquisition, when the initiative rested with the monastic institutions themselves. During the century following the devastations of 1069-70 the area of study possessed a vast reserve of colonizable wasteland which invited exploitation. By the second half of the twelfth century the monastic foundations, in particular the Cistercians, had been given block grants of considerable areal extent in and about the Moorland Dales (Fig. 5), and in some instances whole parishes had been acquired, as in the case of Lastingham. While large landowners were responsible for such sizeable grants on the uplands and the Tabular Hills, it would seem that in the Ryedale Lowlands gifts of small and often areally dispersed units were being made by a number of free peasants and petty lords. While it can be argued that all these grants were made out of a sense of religious zeal, it is just as likely that the laity realised that the monasteries, with their superior agrarian technique, were indispensable to the pioneering movement required to redevelop a devastated landscape. Part of the land acquired at this early stage in both upland and lowland, was land which had to be cleared from the waste, and there arose a number of settlements not recorded in Domesday Book, such as Bowforth and Rookborough in the Ryedale Lowlands, Skiplam grange on the Tabular Hills, and many dispersed holdings in the Moorland Dales. But it must be emphasized that much of the land acquired by the monasteries was land whose fertility had been proven at an earlier date, but which had been deliberately devastated in 1069-70. Thus we find that by 1175 Rievaulx had acquired Haxton and Welburn, two devastated villis which were appurtenant to the discrete manor of Kirkby Moorside in 1086. A second state in the evolution of the pattern in Figure 5 was reached by the late twelfth and early thirteenth centuries, when the monasteries were sufficiently organized to embark upon planned acquisition, involving selective development, consolidation and extension of their possessions (21). All monastic houses showed a strong inclination towards concentration of property around their centres, but that great stress was laid also upon agricultural diversity may be judged from the overall distribution of monastic holdings.

It has been suggested that the monastic houses established a strong sense of territorial integrity with regard to their possessions which involved an awareness of 'spheres of influence' (22). Such a proposition is supported by the fact that granges of individual houses were located well apart from those of others. It is further substantiated by the evidence of an agreement made c. 1170, when Rievaulx and Byland set mutual limits on territorial expansion (23). However, such a policy was being pursued at a time when the laity was becoming increasingly ill-disposed towards the rich and seemingly avaricious monks and it may be that a check on alienation of property to religious institutions pre-dated official prohibition (in the form of the Statute of Mortmain of 1279), by several decades. With the notable exception of the Gilbertines of Malton, there is little evidence of territorial expansion of monastic property after 1220.

In any consideration of the socio-economic organization of monastic settlement in the later Middle Ages our attention is immediately drawn to the Cistercian grange, which in its

formal and functional characteristics differed greatly from all kinds of lay settlement. As 'a collection of farm buildings which served as a sub-centre or depot for the exploitation of the land' (23), it represented the agrarian nucleus around which property was consolidated by either piecemeal acquisition or in one move. Through the accumulation of tenurial rights to all forms of land, and schemes for land improvement such as enclosure and drainage, it became the active instrument of economic policy. The outcome of such a process was an estate which in size, layout and organisation was rational to a degree that was uncommon on lay estates. It must have contrasted sharply with the generally fragmented and unenclosed holdings which might have lain round about in the Ryedale Lowlands and on the Tabular Hills. The economy of the Cistercian grange was essentially mixed in character, but with a bias towards specialization of function depending upon location in relation to the distribution of resources. In the Ryedale Lowlands it would seem that physical conditions favoured a variety of agrarian pursuits. In those cases where the Cistercian grange replaced a wasted Domesday vill through recolonization, the conversi or lay brothers must have been chiefly engaged in arable farming: most such granges were situated on the Tabular Hills where soils and aspect favoured arable cultivation and where, in the case of Griff grange at least, there was a shortage of grazing land and meadow (24). In the Moorland Dales some granges were involved in iron-mining (in Bilsdale for example) and most were engaged in sheep rearing. But even in these cases, a diversity of economic interest is suggested: in the Lay Subsidy Returns of 1301, we find the sheep-farm of William Bek Cote paying 5s. 8½d. compared with Bilsdale grange which contributed 48s. 1d. (25).

While particular attention has been paid to the Cistercian grange, it is as well to remember that other monastic orders had granges which may or may not have resembled those of Rievaulx. Perhaps the similarities were greater and the differences less than earlier writers would have us believe. For instance, in 1936 Bishop (26) showed how the Gilbertines of Malton hired outside labourers to work their granges and even built dwellings for them. This he contrasted with the situation on Cistercian estates where, following the devastation of a village and the eviction of its peasantry, the monks and their lay brethren or conversi were the only people available to work the newly-founded grange. A modern interpretation, based upon both documentary and archaeological evidence, does not support this view (27). It is evident that the Cistercian grange simply could not have met its labour requirements without the help of peasant cultivators and their families, and where these were not to be found in a nearby village they would have had to be acquired by gift, purchase or exchange and housed in small peasant settlements. Of course, this would still have been rather different from the experience of other monastic granges which functioned within the framework of the manorial system and were built within the confines of a substantial nucleated settlement. Within the parish of Lastingham the Benedictines of St. Mary's, York, had a grange at Appleton. It was a large farmstead built within the bounds of a regular-shaped village and may have functioned as a normal villein-operated demesne. The coming of the grange in this instance probably made little difference to settlement morphology, or even to the agrarian routine of the village population. It is not certain that all granges

possessed their property as an enclosed and compact unit, i.e. as a modern farmstead would. It was certainly a feature of most Cistercian granges but the Augustinians of Newburgh and Kirkham, with granges at Wombledon and Helmsley and the Gilbertines of Malton with granges of c. 100 acres at Great Edstone, Kirby Misperton, and Ryton, may well have created their estates in association with open field cultivation. Malton is known to have held open field strips, and it may be as Bishop has suggested (28), that the monasteries were mainly interested in open field tenements because these held rights to the common waste. In other words, a share in the open fields entitled one to a share in the territory to be newly colonized. However, Waites has argued that even on those monastic granges and estates which held open field land the tendency was towards consolidation and enclosure (29).

It emerges that a whole scale of variations between a grange on the Cistercian model and a normal manorial operation may have existed among ecclesiastical estates in the twelfth and thirteenth centuries. While changes in several cases must have been very great indeed, conditions strongly reminiscent of those on lay estates must have existed in others. In such instances the transference of property from lay to monastic hands probably brought little change to the physical operation of many tenement units of the village communities. In the ebb and flow of settlement evolution which must have characterized a period of generally growing pressure of population on resources, both lay and ecclesiastical bodies needed to adjust to changing circumstances.

Conclusion

During the twelfth and thirteenth centuries, the part-waste and part-devastated countryside of Northern Ryedale was transformed into a highly organized, densely settled, and intensively exploited landscape. Availability of resources was very much dependent upon the physical environment but their utilization involved value judgements within the framework of differing socio-economic organizations. Resulting settlement forms and their functional aspects differed from one physiographic unit to another, and changed within single units through the course of time. The small, compact townships of the Ryedale Lowlands, with lay and monastic property in close juxtaposition, must have presented a dynamic mosaic; as fragmentation of open field possessions gradually gave way to enclosure and consolidation, and monastic granges and single lay settlements developed at the expense of small villages. On the Tabular Hills the contrast between lay and monastic settlement must have been more marked, with large village populations pursuing communal operations in the mainly unenclosed open fields, and monastic houses farming compact and grange-based holdings. In the Moorland Dales and on the North York Moors, monastic influence in the form of grange economies with extensive territorial rights, was always strong. But by the close of the thirteenth century it would seem that a considerable lay population, inhabiting hamlets or dispersed holdings, was to be found at the settlement frontier. Today, Northern Ryedale is, in the nicest possible sense, very much a rural backwater, and for those who have eyes to see there is a good deal in the present landscape that reflects the pioneering zeal of the later Middle Ages.

Acknowledgements - I am indebted to Dr. B.K. Roberts of the Department of Geography, University of Durham, for his useful criticisms in the preparation of this paper and to Mr. G. Bowden of the Department of Geography, University of Manchester, for his assistance with Figures 1 to 5. I also wish to express my gratitude to those inhabitants of Ryedale who helped in the preparation of my original dissertation. R.H. Hayes, J. McDonnell and J.H. Rushton must be singled out for a special word of thanks. The author alone is responsible, of course, for the views expressed.

Notes

1. While there can be no doubting the enormous impact of medieval colonization on the landscapes of Europe, it is also important to note that the findings of modern research point to extensive land clearance and settlement in earlier times. Palaeobotanical evidence suggests a peak of activity in the Iron Age and Romano-British times when the size of the population, in Britain at least, may have approached that reached in the High Middle Ages. Low totals recorded at Domesday, even outside areas that were deliberately devastated, may reflect a recession that had characterized the Dark Ages. See P.J. Fowler, 'Lowland landscapes: culture, time and personality', in The effect of man on the landscape: the Lowland zone (C.B.A. research report, 21, 1978), 1-12; W. Pennington, The history of British vegetation (1969), 62-99; P.H. Sawyer, Medieval settlement: continuity and change (1976), 1-7.
2. Lynn T. White, Jr., Medieval technology and social change (1962), 39-78; J.Z. Titow, English rural society 1200-1350 (1969), 37-42; R.C. Hoffman, 'Medieval origins of common fields' in W.N. Parker and E.L. Jones (eds.), European peasants and their markets (1975), 23-71. This view is not universally accepted. See, for instance, A.R.H. Baker and R.A. Butlin (eds.), Studies of field systems in the British Isles (1973), 634.
3. R.I. Hodgson, Northern Ryedale: factors in the evolution of the pattern of settlement, unpublished B.A. thesis, Univ. of Durham (1966), iii-iv. Contains further discussion of some points raised in this paper and extensive bibliography relating to source materials.
4. W. Farrer, 'Translation of the Yorkshire Domesday', in A history of the County of York, Vol. 2 (1912), 133-327.
5. Since Domesday Book was not primarily intended as a record of settlement, it is quite likely that some small villages or hamlets might have been omitted from the survey especially if they represented minor elements within the administrative framework of a multiple estate. Settlements in Farndale and Bransdale, for instance, might well have been concealed within the entries for Kirkby Moorside and its 14 berewicks. For a brief discussion on the shortcomings of the Domesday survey, see P.H. Sawyer, op. cit.
6. M.A. Atherden, 'The impact of late prehistoric cultures on the vegetation of the North Yorkshire Moors', Trans. Inst. Br. Geogr. new ser., 1, no. 3 (1976), 284-300.

7. T. Forrester, Ordericus Vitalis, vol. 2 (1853), 27-31.
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stock, followed by starvation and depopulation.
8. R.I. Hodgson, op. cit., 118-22; P. Allerston, 'English
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10. Cartulary of St. Mary's Abbey, York, Dean and Chapter
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11. T.A.M. Bishop, 'The Norman settlement of Yorkshire', in
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1-14.
12. W.R. Wightman, Some aspects of the historical geography of
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Ph.D. thesis, Univ. of Durham (1964), 40.
13. W. Brown (ed.), 'Yorkshire Inquisitions I', Yorks. Arch.
Soc. Rec. Ser., 12 (1892), 167-8, 246-56.
14. R.I. Hodgson, op. cit., 59-64.
15. W. Brown, op. cit., 249.
16. W.R. Wightman, op. cit., 64-80.
17. W. Brown (ed.), 'Yorkshire Lay Subsidies', Yorks. Arch.
Soc. Rec. Ser. 21 (1897), 46-56.
18. W. Page (ed.), History of the County of York: North
Riding, vol. 2 (1925), 444.
19. W. Brown (1892), op. cit., 249-50.
20. G.R.J. Jones, 'Multiple estates and early settlement',
in Medieval settlement: continuity and change (ed. P.H.
Sawyer, 1976), 15-40.
21. B. Waites, 'The monastic settlement of North-east Yorkshire',
Yorks. Arch. Journal, 40 (1961), 495.
22. Ibid., 492.
23. D. Knowles, The monastic order in England (1940), 216.
24. Cart. Riev. op. cit., no. 64.
25. W. Brown (1897), op. cit., 56. The somewhat unusual
inclusion of ecclesiastical contributions to the Lay
Subsidy returns of 1301 in Yorkshire most surely high-
lights the significance attached to religious coloniza-
tion in the area.
26. T.A.M. Bishop, 'Monastic granges in Yorkshire', Eng.
Hist. Rev., 51 (1936), 193-214.

27. C. Platt, The monastic grange in medieval England (1969), 76-93. Within the area of study there is documentary evidence for the use of hired labour at Sinnington and Kirbymisperton and archaeological evidence (earthworks) suggesting the existence of peasant settlements at Griff and Skiplam (J. McDonnell - personal communication), and see also J.H. Rushton, 'Life in Ryedale in the fourteenth century', Ryedale Historian, 9 (1978), 34, 38.
28. T.A.M. Bishop (1936), op. cit., 213.
29. B. Waites, 'The monastic grange as a factor in the settlement of North-east Yorkshire', Yorks. Arch. Journal, 40 (1962), 627-56.

The Great Cross at Stonegrave

by W.B. Hamilton-Dalrymple

Before one is able to discuss an object of any archaeological or artistic importance, it is imperative to be able to put it into its context. Therefore before discussing the cross I will briefly summarise what is known of Stonegrave during the pre-Conquest period.

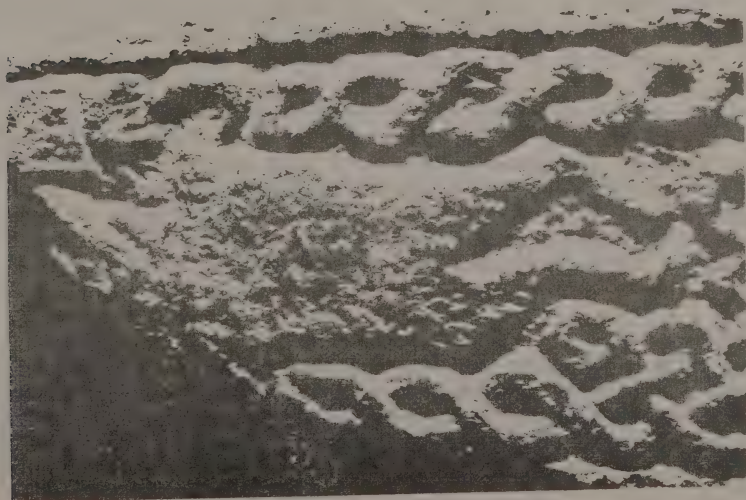
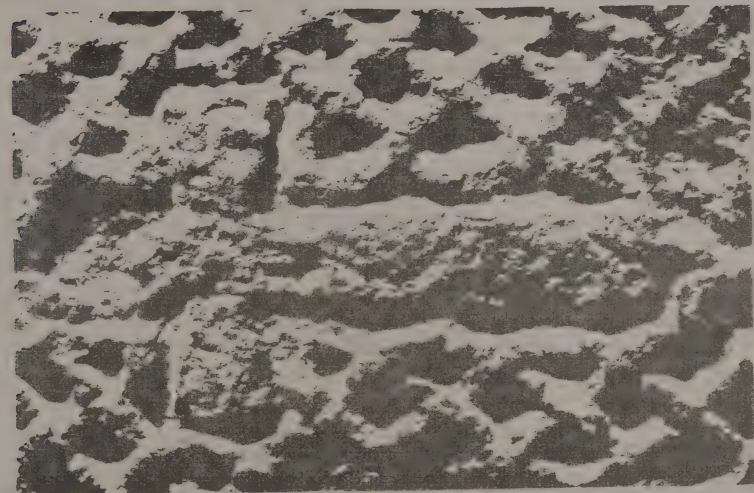
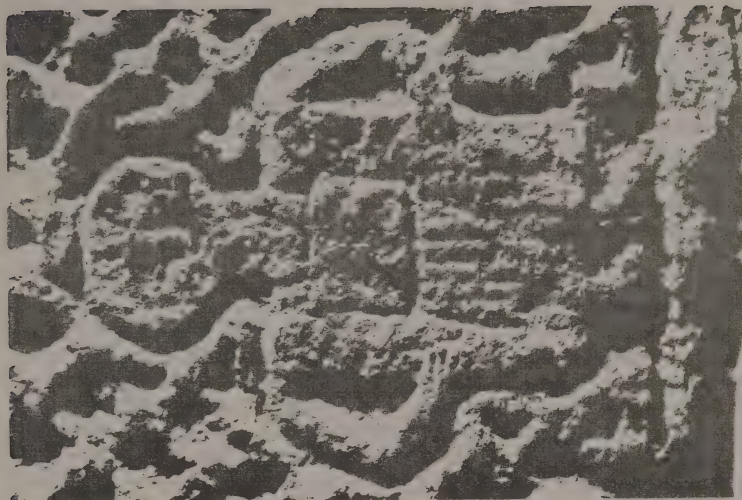
The earliest evidence we have for a settlement at Stonegrave is supplied by a papal letter date 757. It was written by Pope Paul I to Eadbert, King of Northumbria, to complain on behalf of Abbot Furthred, who had journeyed to Rome, stating that the king had, by force, taken from him three "monasteria"; Donemuthe (Jarrow), Cuckwold (Coxwold) and Staningagrove (Stonegrave) and given them to the abbot's brother - a lay noble named Aethelwald Moll (1). Threatened with excommunication, the king seems to have yielded to the Pope, for no excommunication is recorded here or elsewhere. We cannot be sure of the size of this establishment, but although some speculators claim it to be only a small mission station, I think this is unlikely due to the fact that it is placed under the same heading as Jarrow, whose size and importance has recently been proved by Professor Rosemary Cramp's excavations.

After this nothing is known of the fortunes of the monastery until its probable destruction by the Danes in 867, when the heathen army under Halfdene, Inguar and Hubba crossed the Humber, invaded Northumbria and took York.

They then, in the words of Symeon of Durham: "Spread themselves over the whole country and filled all with blood and grief; they destroyed the churches and monasteries far and wide, with fire and the sword, leaving nothing remaining save the bare unroofed walls ... so that it was difficult a generation later to discover in those places any substantial memorial of their ancient dignity." (2)

Whether the destruction of the monastery was due to the Danes or otherwise, it no longer functioned by 1066, and only one piece of material has come down to us that can positively be dated to it (3). The next reference we have to Stonegrave is three centuries after the Eadbert incident, in the Domesday Book. We read that Ulf gave his manor and church at Stangraef to St. Peter's, York. The bottom two stages of the tower bear witness in the 20th century to the church referred to in 1068. What is more, it is to this period that I will date the cross, and I think that these two factors indicate a period of vigour and drive at Stonegrave immediately before the Conquest.

However, the importance of the cross is not on a local scale, but instead on a national one, for the cross has no sculptural parallel in England, either stylistically or in its subject matter. In a word, the cross and its related school of sculpture (which I hope to discuss elsewhere) are unique. Ryedale has perhaps the greatest density of Anglo-Scandinavian sculpture in Britain and yet this cross, which we can positively date to the period (4), was influenced by none of them. At the end I will attempt to give a possible



The Great Cross at Stonegrave - Details of the Medallions.

Photographs by G.V. Hazlehurst.

explanation for this, but first I will describe the cross. It is an impressive sight: 186 centimetres (nearly 6 feet) tall and intricately interlaced on every side. It is very nearly complete, with only the top arm of the head missing, while the top lefthand corners of both arms and the shaft are seriously battered. The massive shaft tapers towards the top, but the width of the sides remains constant. At the head the arms taper towards the centre, which shows signs of damage, perhaps the battered remains of a boss. All the arms are linked by a "celtic" - style wheel. The interlace - fluid, serpentine and inevitable, sculptured in shallow relief, is confident and simple, and contrasts sharply with the less successful, but more complex shaft. When dealing with manuscripts, art historians are quite ready to accept that more than one artist could work on a page, and I see no reason why they should be more loth to do so with sculpture; for I am convinced that this is the case on this cross. For on the shaft the interlace is irregular, single and ugly and varies in size enormously from top to bottom. This interlace weaves its way around two figures and a cross, for oddly there are no panels. This lack of panels is another unusual feature of the Stonegrave cross. Indeed, I know of only one other cross in England that shares this feature - the cross at Dearham in Cumbria. However, in all other respects the two crosses are completely different.

On both narrow faces the interlace, different from both shaft or head, takes the same sequence - alternate round regular interlace and angular ornament. The cross was only removed from the outside wall of the chancel in 1862 and, considering this, it is not surprising that the back is now one smooth panel, worn down by a millenium of rain. However, enough is left to be able to see that, unlike the front, it had no figures on it and this leads me to believe that it was only meant to be seen from the front and perhaps originally had its back to a wall. Notice that all four sides have borders.

I have already noted that on the shaft there are two figures and a cross, and in this section I would like to discuss them in detail, for I consider them the most interesting features of the cross. Primarily their interest lies in the fact that in style and subject matter they are totally different from any Northumbrian sculpture, instead are typical of Pictish Class II stones and especially of sculpture from the Northern Isles.

The top figure, the largest of the three, has legs bent to his left, as if seated, but no seat is portrayed. His body is undecorated and rectangular in shape, in all a very simple carving. Indeed, the uncertainty of the planning of the figure suggests that the carver is working at a subject and style that is unfamiliar to him, and this leads me to suspect that he was copying from a model rather than from his mind's eye. There is an enormous contrast in skill of execution between the top and bottom figure. Due to the lefthand edge of the shaft being battered away, one is not able to see what he was doing with his right hand, but his left is upholding an object which Mr. Romilly-Allen has suggested is a celtic bell, but I prefer to think of it as a book, perhaps the Gospels. This feature is characteristic of Pictish work and I know of twenty-three stones (5) (although doubtless, there are many more) with instances of men (or clerics) with books.

Twenty-four centimetres below this figure, slightly below the centre of the shaft, is a carving of a plain, undecorated Latin (non-wheel) cross. All the arms taper inwards, but the shaft is parallel sided. There has been controversy as to whether the cross was a crucifix, for it is very worn. However, luckily, I was in the church one evening when a sunset ray hit the cross at an oblique angle and I was able to see what appeared to be bent legs (comparable to the upper figure) and an inclined head, though nothing remains of the body and arms.

Fifteen centimetres below the cross is carved the third and most accomplished of the figures - that of a cleric of the Celtic church. The "rounded-triangle head", the square body, arms akimbo and the short legs, with both feet turned to the left hand side, can only be paralleled to the more northerly Celtic work, for instance, at Invergowrie and St. Vigians (No. in Angus, where Celtic clerics are also pictured (6)). The head has sunken eyes, rectangular nose, a slit mouth and a suggestion of a short beard, while the smoothness of the forehead may indicate the Celtic tonsure. I noted earlier that I would attempt to explain the reason for the strange style and subject matter of the cross, and I think the clue comes from a small carving on the cleric's breast. It is a square shape and hangs from straps round his neck. This can only be a cumdach or book satchel in which the wandering cleric of the Celtic church would keep his gospels and "portable Mass kit". However, this was not part of the dress of the Roman church and so the sculptor must have been trained by craftsmen from, or influenced by work in, areas where the Celtic church or its memory still influenced the art in that particular area. Where then in the years around 1000 were these requirements met? In Scotland, the church's art had lived on among the Picts, but by 1000 they had been destroyed by a two-pronged attack from both Scots and Vikings. So by 1000 only two areas were left to influence the Stonegrave sculptor - firstly, Ireland, and secondly the Northern Isles. In both these places a Viking conquest had failed to destroy the organisation of the Celtic church, but I think we can eliminate further. Ireland's influence was strongly felt around 1000, and an example of this influence can be found in the Oswaldkirk Madonna, only three miles from Helmsley and two from Stonegrave, but this style was completely different (and some would say more accomplished) than that influencing Stonegrave. So that only leaves the Northern Isles and, sure enough, the stones on Orkney and Shetland do bear a definite stylistic resemblance to the Stonegrave style and we even find cumdachs there: those portrayed on the stones at Papil and Bressay (7), could have been copied from the "local" cleric. This link is backed up by two pieces of evidence. Firstly, another similar artistic link has been established between Shetland and the North of England, for a strange type of interlace knot is only to be found on two monuments - the White Ness Cross in Shetland and the Aycliffe Cross in Co. Durham (8). Secondly, strong political links are known to have existed between Orkney and York. Indeed, Erik Bloodaxe, Jorvik's last king, came from the Orkneys.

Returning to the Stonegrave Cross, the cumdach is one of only four portrayed in sculpture, the others being at Papil (C8), Bressay (C10) and Kilfenora in Ireland (C12). However, the Yorkshire example is the most detailed and is the only one to show hangings coming down from it.

I think one further thing needs to be discussed and that is: What is the purpose of the cross? In Dark Age times, crosses could have one of several purposes, for instance, marking either a grave, meeting place, place of worship or boundary, and I suggest that it is the latter purpose. Considering that the dedication of the church is to the Holy Trinity and that this may well be the original dedication, is it possible that the figures on the cross could represent God the Father in Majesty, Jesus on the Cross and the Holy Spirit wandering on the face of the earth (in the form of a missionary)? I think we can safely go on from this and suggest that maybe in a time when only ecclesiastics could read this was a simple boundary marker saying, "You are now entering the property of the church of the Holy Trinity".

DIMENSIONS OF THE GREAT CROSS

- measured to the nearest cm where weathering has affected the carving.

THE HEAD

Height (as half is missing this figure is the distance to halfway x 2)	= 48 cm
Span of Arms (not including border)	= 48 cm
Thickness	= 18 cm

THE SHAFT

Height of panel	= 129 cm
Height of panel with border	= 135 cm
Width of panel	= 12 cm
Width of panel with border	= 18 cm
Width of shaft	= 33 cm

Thus the total height of the cross, including the base is 181 cm

THE FIGURES

Probable height of top man, when complete	= 39 cm
Width of his body	= 12 cm
Cross height (with base "blip")	= 27 cm
Width across arms	= 15 cm
Width of the shaft	= 5 cm*
Height of bottom figure	= 24 cm
Width of his body	= 12 cm
Height of his head (including beard "blip")	= 7 cm*
Height of his body	= 17 cm*

ANALYSIS OF FIGURES

It is interesting to note that, apart from three measurements (asterisked), all numbers are divisible by 3, and it seems probable to me that 3 cm = 1 "stonegrave inch". One of the four contemporary stones in the Minster shows the same features.

Having suggested that the cross was measured and therefore planned, it is not surprising that there are some obviously planned dimensions. Apart from the obvious ones like the length of the arms being equal, I noticed that the span of the arms was three times the breadth of the shaft. It is also

interesting to note that the width of the body of the top and bottom figures are the same and that this width is roughly a third of the height of the top figure and exactly half the height of the bottom figure.

NOTES

1. See Stubbs - "Anglo-Saxon Ecclesiastical Documents"
2. See "Symeon of Durham - Complete Works", edited by Thomas Arnold (Rolls Series 1882 and 1885)
3. See W.G. Collingwood, "Anglian and Anglo-Danish Sculpture in the North Riding" Stonegrave - monument 'J - K' in YAJ Vol. XIX.
4. The wheel head dates it to after the Viking invasions. Further, among the other sculptures of the Stonegrave school are Hogbacks, a monument erected on normally Viking tombs.
5. These can be found in J. Romilly-Allen and J. Anderson, "The Early Christian Monuments of Scotland", 1903 (=ECMOS)
6. See "ECMOS"
7. See "ECMOS"
8. This link will be fully discussed by Mr. R.B.K. Stevenson in 1980 in an article published by Føroya Fróðskaparfelag, Torshaven, Faroe Islands.

Acknowledgments:- to Mr. and Mrs. Morris for their help and hospitality, and to Mr. Hazlehurst for his excellent photographs.

A Bank and Ditch at Stonegrave

by G.E. Morris

Preliminary Report

I should like to thank Mr. H. and Mr. D. Murray Wells for their permission to investigate this site and for their interest in the work. I am particularly indebted to the skill and advice of Mr. R.H. Hayes. Thanks, too, to friends in Stonegrave for their help throughout the investigation.


In the summer of 1979, Horse Pasture (O/S Ref. No. 85), west of Stonegrave Minster, was ploughed for the first time in living memory, although 'rig and furrow' marks were evidence of much earlier cultivation. The field, almost fifteen acres in area and approximately 440 yards long by 200 yards at its widest, covers a slope facing south-west between the present Helmsley-Stonegrave road and an old cart track. The surface of the field was irregular with three low spreading banks running across it and a more marked bank with a ditch to the west lying between the first and second of these.

The position of this bank and ditch formation can be accurately seen from the tree shown in the 1856 edition of the O/S 1:62,500 map (grid ref. SE 655779). This has now disappeared but the roots were uncovered when the bank was destroyed. It lay some 220 yards west of the eastern boundary of the field and ran roughly south-west from the present Helmsley road to the old cart track, where irregularities in the surface of the track showed that it had once crossed the track and continued into the lower field. There ploughing has destroyed all surface traces, although standing water at times may suggest a further extension of a hundred yards or so towards the old course of the Holbeck.

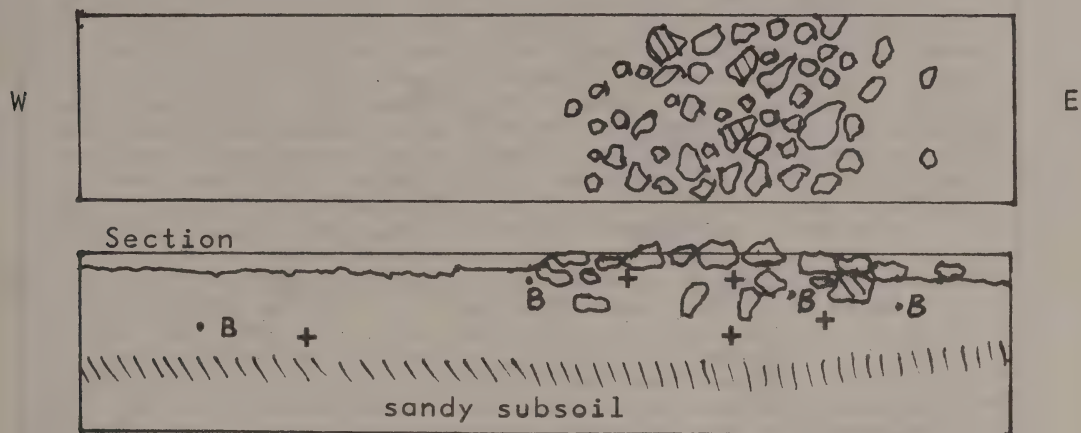
Ploughing and erosion by animals' feet make measurements of this bank and ditch formation approximate. At its highest before ploughing, the bank reached three feet; at its widest, fifteen. The ditch to the west of it was more obscure and may have been ten feet wide by two feet deep. At the upper end of the ditch, nearest to the road, an old headland preserved the remains of a second, lower bank on the western side, suggesting that the formation was once a ditch flanked on each side by banks, but early ploughing has made it impossible to trace this second bank confidently, although photographs and irregularities in the surface of the cart track support the evidence of its existence. Bank and ditch ran straight down the field in a south-westerly direction until some thirty or forty yards from the lower hedge line. There they curved in an unexplained fashion to the west so that they reached the hedge line ten yards or so west of the original direction. The whole line of bank and ditch was broken in two places - the upper where the footpath marked on the O/S map crossed it and the lower where the bank began to curve by a cattle or sheep track.

The surface of the pasture was different west and east of the bank and ditch - a distinction maintained by soil colour after ploughing. West of the bank and ditch there was clearly,

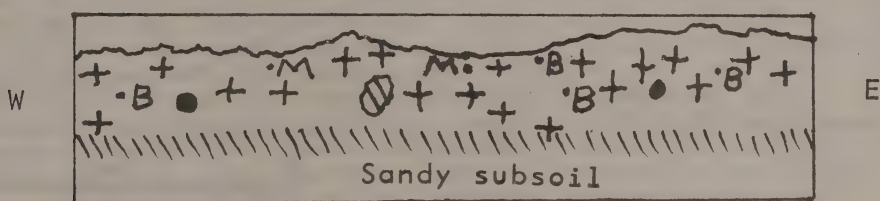
STONEGRAVE : Bank and Ditch - Trial Trenches.

KEY Sherd + Bone B Iron Slag •
 Burnt Stone  Metal M

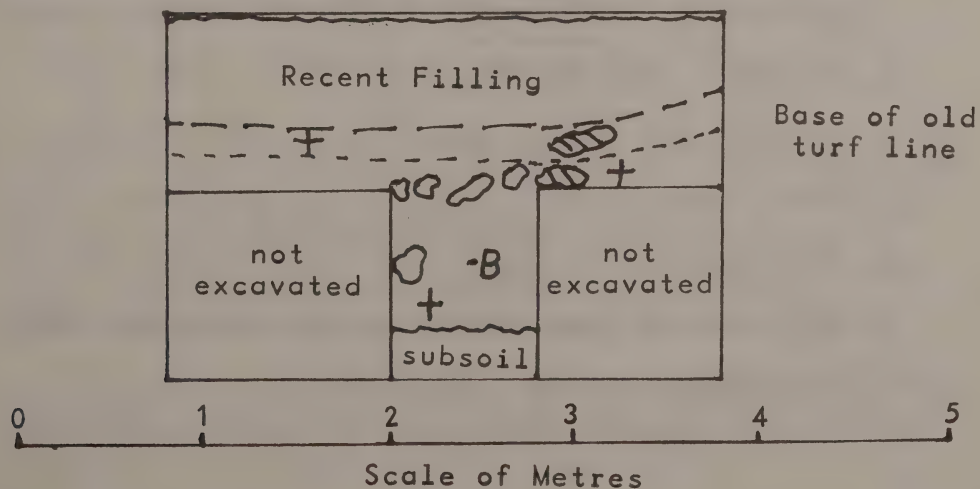
Trench I Plan.



Trench II - Section.

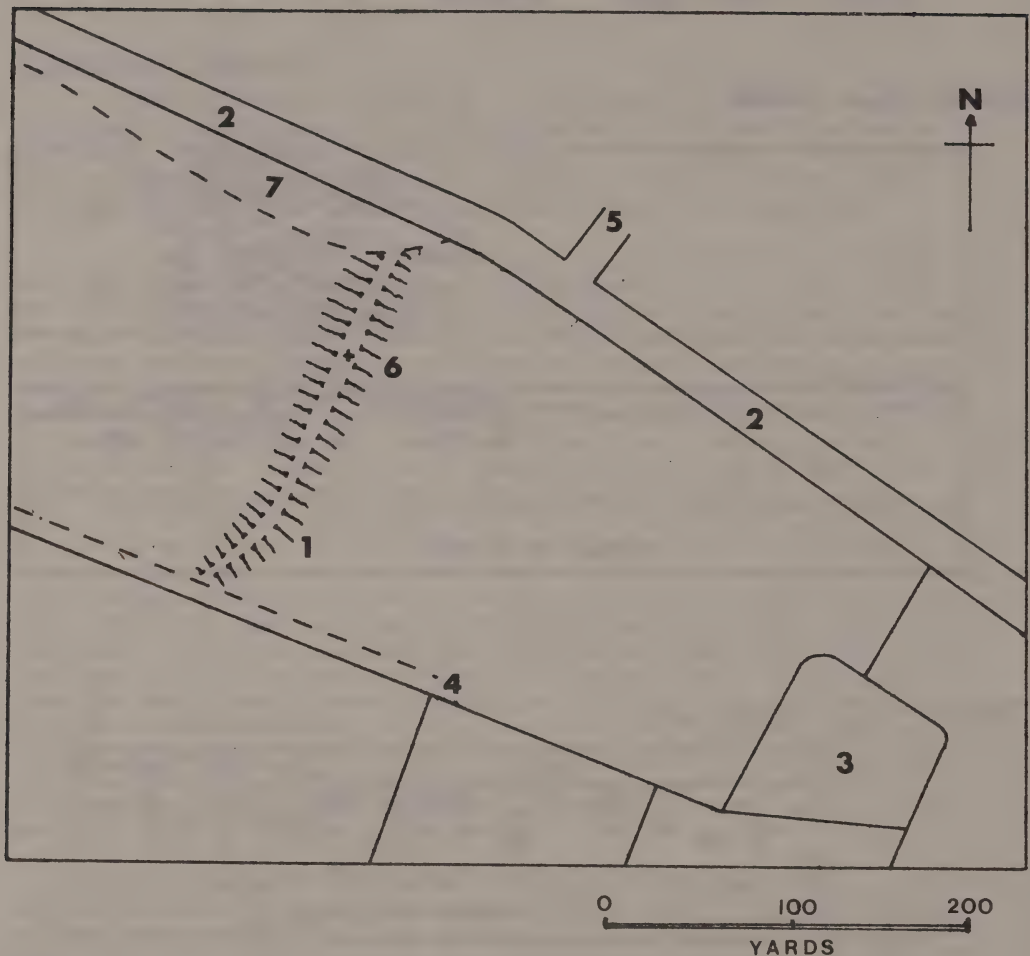


Trench III - Ditch 3m. West of Trench II. Section.



STONEGRAVE: Bank and Ditch.

O/S SE655779. Field No. 85.



Key

1. Course of Bank and Ditch (width not to scale)
2. Helmsley- Stonegrave road.
3. Church yard and church.
4. Cart track.
5. The Howl.
6. Position of tree marked on O/S 1856 and 1890.
7. Old Headland with trees.

marked 'rig and furrow'; to the east, the surface was more irregular with fainter, broader strips and discontinuous marks. After ploughing, the land to the west retained the lines of furrow and was much lighter in colour and more stony in texture than that to the east, or village side.

Before ploughing, the bank and ditch were levelled by bull-dozer. The work showed that the eastern bank in particular had been a substantial structure. The upper part of this bank differed from the lower and was some eighty yards in length. The core was of stone, apparently a random piling of angular stones from the locality. It could have been a gathering of surface stone from the field or ditch but seemed more likely to have been the robbed remains of a wall. This was covered by turf and lay on a paler stony subsoil. The core had here preserved the bank from earlier destruction for no such strengthening was seen in the fainter remains of the western bank still visible in cross-section in the old head-land. Around the breach caused by the footpath was a white powdery deposit believed to be the remains of lime once scattered by farmers near tracks to prevent foot-rot. The roots of the tree marked on the O/S map of 1856 were clear, identifiable as ash, with possible hawthorn roots nearby. These were the only tree roots seen on the line of the bank. It is to be noted that no hedge line is shown here on this or other maps that I have seen. No post holes could be seen in any part of the bank. Remains found included horse-shoes, animal bones and teeth. No fragments of pot were found beneath this stretch of the bank.

The lower stretch of the bank, although at first continuing the line of the upper section and, before destruction, apparently similar, proved very different. The stony core became less marked and less continuous before being replaced by stony scatter. Burnt material, either stone or reddened stony clay, appeared with a few lumps of slag and some roughly shaped stones. Two concentrations of fragments of pot were uncovered amongst stones beneath the bank - one some fifty yards from the hedge line and one some forty-five yards from the hedge line (all measurements are very approximate as the material was much disturbed even before the destruction of the bank). Two fine-grained, large, roughly squared stones resting on subsoil were uncovered, of a kind not familiar in the district.

At first these concentrations of pot fragments were believed to be the remains of a cooking site or kitchen, particularly as the fragments of reddened stony clay seemed to have been part of an oven, and one stone was hollowed as if to form the base for a post. The fragments were all of cooking pots, many blackened by use, so that the site was not that of a kiln. Two trenches suggested that the material had been dumped there, as it rested shallowly and irregularly on subsoil. (See Report on Excavations below) A third trench was dug to find if possible the depth of the ditch and the nature of the filling. (See Report on Excavations. Trench III, below) This proved to be some five and a half feet below present level, filled with fairly clean, dark soil.

Examination of the field to the east and west of the bank and ditch showed a clear difference. In the field to the west the soil was lighter in colour and more stony; isolated pot

fragments only were found, of various dates up to the Nineteenth Century. To the east the soil was darker in colour and, except for a few patches, less stony. Several scatters of pot fragments were found, re-distributed as if by earlier ploughing, particularly in the lower part of the field, that is - below the line of the stone core in the bank. One broken part of a quern was found and some slag. Few fragments were recently broken; no stratification was observed. Spread suggested that many of the fragments had been moved from their original place in earlier disturbances.

A first examination of the finds of pot fragments showed that, with two exceptions, they were from cooking pots. A few showed traces of faint brown-yellow glaze. Most were blackened as if by use. They dated from pre-Conquest (calcite gritted) to Thirteenth or early Fourteenth Century. This is in marked contrast to finds of pot fragments in areas to the east of the Church, where early fragments ("pimply ware") are found, together with green glazed ware and post Medieval fragments. The lack of later pot was so evident and unusual that one farmer even commented on the scarcity of pipe stems.

This evidence suggests that the area to the east of the bank ceased to be occupied quite suddenly in the Fourteenth Century, and that material from this area was dumped beneath at least the lower section of the banks, some falling in the ditch.

This Preliminary Report has concentrated on the bank and ditch formation only, using the finds for dating and leaving full consideration of them to further, more detailed work. The questions raised by the bank and ditch are important enough to be discussed separately.

At present the ditch and bank is an isolated formation. Its original length and course is unknown. The upper end disappears at the present Helmsley-Stonegrave road, and has no apparent relation to the sunken trackway known as the "Howl"; nor can any relation of the lower end with the course of the Holbeck now be seen. Other earth banks separate the formation from the Churchyard in its present form; and from a ditch presumed to be the remains of a moat. It was, however, a substantial barrier - a five foot ditch, some ten feet wide, flanked by banks, one of which had a stone core for part of its length. The present length of east bank and ditch alone were estimated by farmers working on the excavation to have needed some two hundred man-hours with late Nineteenth Century equipment.

The land to the west shows no traces of occupation. That to the east appears to have been occupied from pre-Conquest times to the early Fourteenth Century. Occupation continued to the east of the Church to the present day. In the present state of knowledge, it is unlikely that the bank and ditch had any connection with the early monastery believed to have been at Stonegrave, although they could still have related to ecclesiastical property.

It is easy to say that this was an important boundary. What was thus bounded, it is not easy to deduce. It could mark an estate boundary between the settlement of Stonegrave and lands at Scarlett to the west, once held by the Abbey at Hexham. It could possibly mark the boundary of a hunting

hey, such as existed at Kildale quite near the manor house site. Its most likely purpose seems to have been to protect crops or dwellings from livestock, the pasture being to the west and the arable or occupied land to the east. In that case the date of construction suggested by the pot fragments beneath the bank marks a change in cultivation or the distribution of dwellings in the village that needs much further consideration.

Comparison with other, similar banks and ditches would be useful. Mr. R.H. Hayes has kindly told the writer of one bounding Thornton Dale High Field on the west and north, with a bank fourteen or fifteen feet wide, two to three feet high and a slight ditch on the west side. A length of bank was ploughed out here in 1957. Another exists at Lastingham. This account of the bank and ditch at Stonegrave is written in the hope that it may elicit more information of the dating and construction of comparable bank and ditch formations.

TRIAL EXCAVATIONS AT STONEGRAVE

August 11, 1979

Three trial trenches were cut across or near the old bank and ditch discussed above (O/S ref. 655779), approximately 44m. north of the south hedge line of the field. Permission was kindly granted by the owner. The excavation party consisted of Mr. T. and Mr. S. Harrison, Mr. and Mrs. F. Hutchinson, Mr. R.H. Hayes and Mr. G.E. Morris.

The line of ditch, although recently levelled and filled, still showed as darker soil in contrast to the brown soil of the field to the west.

Trench I (5m. x 1m. E - W) was dug in loose topsoil with a few stones and bones. There was a scatter of stones, some burnt, 1.8m. in width at the east end of the trench. At 30-40 cms. down, there was mixed sandy subsoil continuing to at least 60 cm. from the surface (levelled) in the central area. The layer of stones was only 20 cm. to 25 cm. in thickness. Among and under the stones were a few bones and three or four sherds.

Trench II (4m. x 1m. E - W) was dug 4m. south of Trench I and taken down to 50 cm. where mixed subsoil was found. Several sherds were found, only 10 to 14 cms down; 12/13th century, few glazed, mainly identifiable as cooking pot fragments. A few stones were found, some burnt; some slag; bones, some believed to be ox; a knife blade and point. There was no spread of stones on the east side.

Trench III (3m. x 1m. E - W) was dug over the former ditch. There was recent filling of turf, 40-50 cm. thick, beneath which was some burnt stone and a layer of smaller stones at .5m. One green-glazed fragment was found and one blackened cook-pot sherd.

A hole was cut at 2m. from the west end of the trench to find the depth of the ditch. Subsoil was reached 1.7m. below the present surface, or 1.3m. below the old turf line. The filling of the ditch was of fairly clean, dark soil with no visible silting. One bone (ox) was found. At 1.6m. below the present surface, there was a small body sherd, probably from a cooking pot. It did not contain calcite grit. Below the ditch filling lay natural sandy rubble.

The section was not fully excavated and more work could be done here.

R.H. Hayes

Lead-weights from a Byland fishpond.

Some dozens of lead objects have been recovered in 1979 by A.D. and S. Craven, from the site of a fishery hut at Old-tead Grange (cf. Ryedale Historian No 7, 1974, p.75)..

They range from small sections of lead bar - one roughly carved into the shape of a fish - to folded-over strips of lead sheet, of weights between $\frac{1}{2}$ oz. and 13 oz., rings of lead bar, weighing up to 1 lb., and a round 7 lb. block with an iron ring set in the top.

The functions of most of the specimens illustrated here are fairly easy to discern. The 7 lb. block must have been a mooring - weight or anchor for use when using a boat on the pond. The ring-weights would be strung along the lower edge of a large seine-net, while the folded strips (some probably an unused reserve hoarded from building works at the abbey) were suitable for weighting smaller cast-nets. The use of the fish-shaped bar, and another even more crudely fashioned, but with a comparable notch at one end, is less apparent: the notch and splayed ends would facilitate lashing them to a net, or they might even have served as sinkers or lures for line-fishing.

Mr. and Mrs. Craven have retained part of their finds and presented the rest to the museum at Byland Abbey.

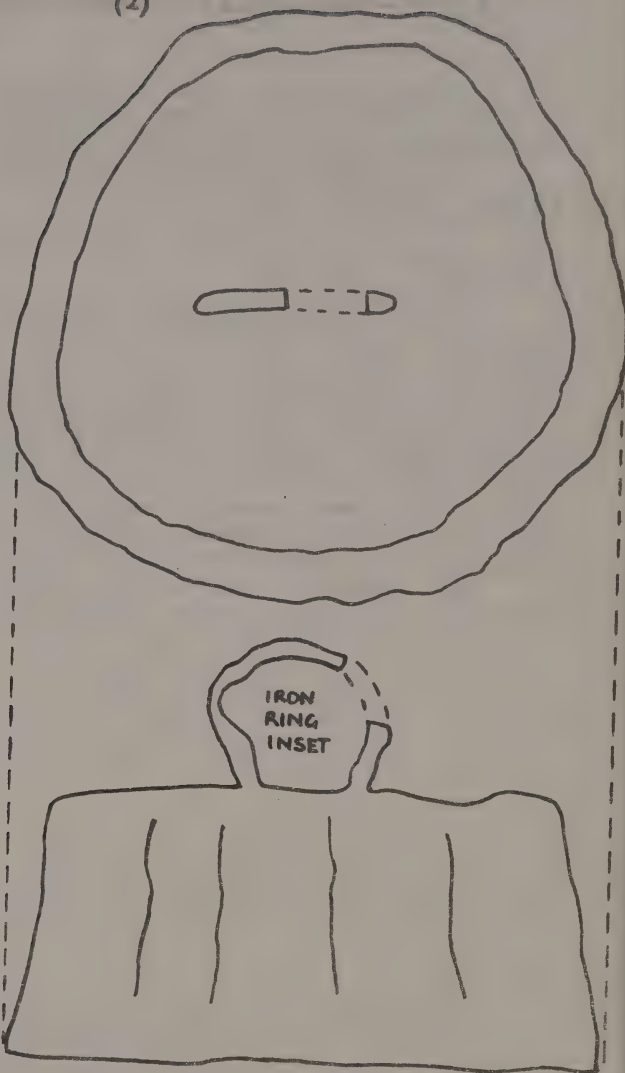
J. McDonnell.

(1)



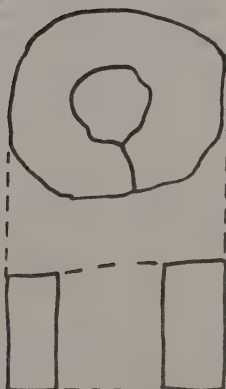
WEIGHT : 15 oz.

(2)



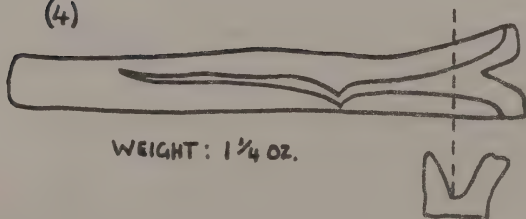
WEIGHT : 7 LBS.

(3)



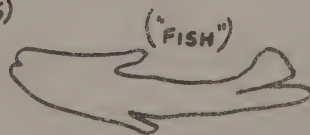
WEIGHT : 5 oz.

(4)

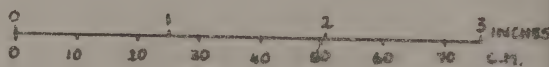


WEIGHT : 1 1/4 oz.

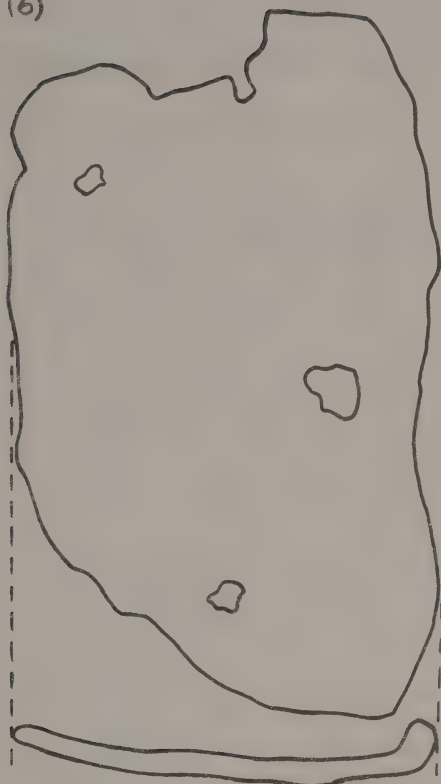
(5)



SCALE



(6)



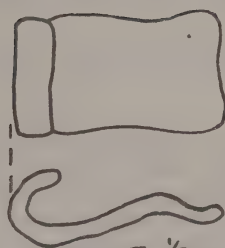
WEIGHT: 11 oz.

(7)



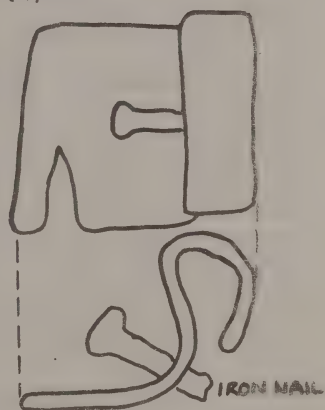
WEIGHT:
1 1/4 oz.

(8)



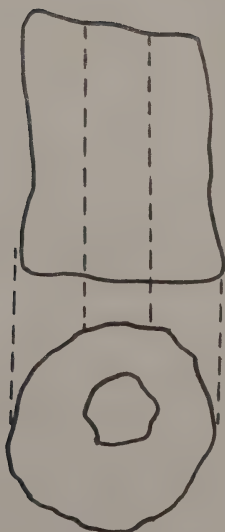
WEIGHT: 1/3 oz.

(9)

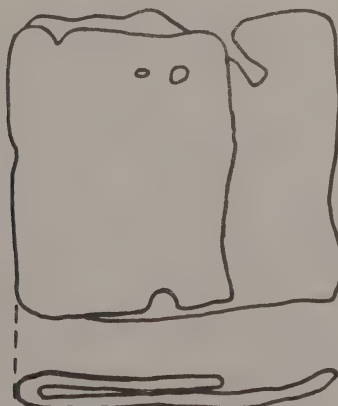


WEIGHT: 2 oz.

(10)



(11)



WEIGHT: 4 1/2 oz.

Review

THE YORKSHIRE NUNNERIES IN THE TWELFTH AND THIRTEENTH CENTURIES.

by: Janet E. Burton.

University of York:Borthwick Institute of Historical Research.

80 p.

Medieval nuns, as Dr. Burton remarks at the beginnings of her paper, have, when compared with medieval monks, received short shrift from historians, just as they did, at least in the north of England, from their contemporaries. Indeed, the neglect of their contemporaries is the direct cause of the neglect of historians: left no chronicles, cartularies, fine buildings or personal records from which any details or continuous account of their houses can be constructed. Dr. Burton has carefully assembled, mainly from miscellaneous charters and from episcopal records, what evidence there is for the story of the Yorkshire nunneries in their first two centuries of post-conquest existence, and it is no fault of hers that the conclusions she is able to draw seem somewhat sparse.

In the age of Thurstan, Henry Murdac and Ailred of Rievaulx religious foundations for women sprang up all over Yorkshire in considerable numbers: between 1125 and 1160 seventeen nunneries were founded in the county. To these were added six or seven more in 1215. Almost all of them, however, were very meagrely endowed and hence always very small, and not one seems to have been distinguished, even at the beginning of its career, by anything approaching the fervour which marked the contemporary expansion of the Cistercian monasteries. A following of monastic fashion, scorned on the whole by the male orders (women's houses were not formally admitted to the Cistercian order until 1213), and the social convenience of the founders wishing to dispose respectably of unmarried daughters and widowed mothers and aunts seem to have been the chief motives for these foundations, and they were set on foot as cheaply as possible.

Sporadic visitation records, which begin in the thirteenth century, tell a patchy tale of financial straits, disgruntled nuns and the occasional drama or quarrel. There must, in these small houses, protected by penury from the subtler dangers by then besetting the prosperous abbeys, have been many lives virtuously and piously lived, but they are, now as then, almost totally hidden from the curious eye. There are many questions the historian would like to ask: of what did the horarium consist? How did the Cistercian convents differ from the Benedictine? what was the level of literacy and of education in small nunneries? what was the proportion of nuns who themselves chose to take the veil? what was the average age of postulants? But the evidence does not provide the answers..

Once or twice the sparseness of the available facts drives Dr. Burton into circularity. For example, it will not do to suggest that the Yorkshire nunneries were poorer than the monasteries because they were founded by a less wealthy class of patron: presumably the great barons endowed great abbeys because they could afford the prestigious gesture, and their tenants followed suit with lesser efforts in the same direction. The real reason, surely, for the nun's poverty was simply the low estimation of women during the particular phase of monastic growth which happened to strike twelfth century Yorkshire, and this emerges clearly from Dr. Burton's cautious introduction.

It is useful to have the evidence for this small but tricky area of monastic history so expertly marshalled, and Dr. Burton's paper is an excellent addition to the Borthwick series. If the religious life she describes were not a far cry from the world of St. Hilda of Whitby or St. Teresa of Avila, she would have needed a book to do it justice. There is, alas, no such book to be written.

Lucy Beckett

Bert Frank

BERT FRANK, FOUNDER AND FIRST CURATOR OF THE
RYEDALE FOLK-MUSEUM

An appreciation by R.H. Hayes

Born in 1914, Bert grew up with his parents, four brothers and one sister, at Primrose Hill, Hutton-le-Hole. As a boy he used to go out with me collecting butterflies and moths, and with two of his brothers down Hutton Beck to hunt fossils and explore the valley.

His first job, as a keeper's lad at Yoadwath, for Colonel Holt, ended in 1929 when he had severe congestion of the lung. When he recovered, he took various farming jobs in Gillamoor and Fadmoor. In 1937 he was employed as gardener by Mrs. Butterworth at Greystones, and there fell in love with and married Eveline Shone, of Darfield, West Yorkshire, who looked after Mrs. Butterworth's grandchildren. The Croft went with his job, and he and Eveline lived there for two or three years.

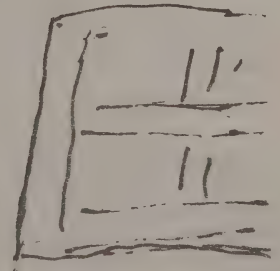
When war broke out he was offered the managership of Lund Farm by Norman Wall, who also farmed Rock House, Hartoft. At this time Bert came to know the father and grandfather of his successor as curator, Douglas Smith; they farmed at Low Row Mires, Hartoft. In 1947 Mr. Wall sold the Lund, and Bert farmed for himself at Bainwood for some twelve years. He then sold his stock, mainly because it was such a hard place, and his sons were not keen on farming. But whilst he was at Bainwood he converted three small cottages into a single farmhouse and so gained his liking for building.

The next move was to Bridge Cottage, Lastingham, where in 1962 he became involved in an exhibition in aid of the church organ. Whilst looking after the collection of exhibits with P.C. Clark he had the idea of a more permanent collection. Another exhibition was held in 1963 on the vicarage lawn, after which several people said they did not want their borrowed exhibits back, so Bert stored them in his garage along with a number of querns, from Spaunton, and corn dollies he had made under the tutelage of Miss Carter of Hamley. He made a charge of 3d per head to the public at holiday times. During this period Bert dug with me on the ruins of Spaunton Monor and spent some time pointing up the foundations there. A little later (after moving to Hutton) he ran a travelling shop for Arthur Stocks of Appleton, which provided him with an excellent opportunity for collecting items around the farms particularly in Farndale. Indeed, some farmers, when they saw Bert's van approaching, would say to the farm-hand: "Put t'awd stack-sheet ower t'implement or Bert Frank a'll want it".

In 1963 the Misses H. and M. Crosland, sisters of the late Wilfred Crosland, the well-known antiquary and W.E.A. tutor, told me that they had heard Mr. Frank had a small museum at Lastingham full to overflowing. They suggested that I ask him if he would like to take over Wilfred's former museum room at Hutton-le-Hole, where he had held exhibitions in aid of the village hall in the 1930s. Bert soon trans-

Fancy waking
a fellow up at
this time o' day

Get thees'en oot o' bed
it's 6 o'clock. & I have
9 tons of straw to
hieak ont' Mamma Hoose



REM

formed the building and opened his museum in three rooms, while Mrs. Frank helped the Misses Crosland in the house. Gradually he lost his garage, coal-house and the barn where he kept wood, to the museum.

When the last Miss Crosland died, their house and a sum of money were left to Bert so that the Museum could continue. So he gave up his job and used his savings to support it. He soon set about converting the long, narrow paddock behind the house into a folk-park. First came a working blacksmith's shop. There is a little story that when he was bringing some blacksmith's bellows back from Blakey Gill, the nozzle was poking out of his car boot, and he was accused of carrying a machine-gun.

The witch's hut followed the smithy, then Stang End, a 16-17th century cruck farmhouse brought from Danby. The Rosedale Elizabethan glass furnace was led stone by stone over the moors on a trailer built by his son Robin, and the furnace was duly opened by Sir A. Pilkington of the famous glass-making family. Next came an even bigger operation - dismantling, removing and rebuilding Harome Hall; soon afterwards, the Pickard Cottage, a charming example of a labourer's dwelling of the 18th-19th century, and the Peasant Cottage in late medieval style, entirely Bert's plan and creation. The last major construction was the Urre Horse Wheel Shed and Barn, where he installed the early 19th century thrashing drum from Trowbridger. Even when he was afflicted with illness, he made a replica of a medieval pottery kiln to hold a fine collection of vessels from a destroyed kiln at Thirlby. His ingenuity and organizing genius have never flagged - though even Bert can slip up. When the old Helmsley cricket pavilion was being transferred, he was responsible for numbering the items but when we tried to re-assemble them, they all seemed to bear the number B III !

While all this development was going on, various systems of management were tried for the Museum. Finally the present charitable trust was formed, which works well and will, we hope, still be guided by Bert's sure hand for many years to come. The Museum as it stands today is a monument to the whole of its founder's working life and ideas, in that it is a mirror to the day-to-day life of a typical moorland village as he has known it. By his enterprise he has extended the frontiers of his own time backwards into dimmer and dimmer past centuries, throwing light on aspects of history which do not find a place in other museums. The style is uniquely his own; it may look amateurish here and there, but it is Bert's gift that it comes off, both for local people who can remember and for the many groups of schoolchildren who throng the Museum in due season.

It says much for Bert's qualities of leadership and organization that he had a team of helpers capable of building Stang End within a few years of founding the museum, helpers who stayed until the present form of the folk-park was set, and who will still turn out when the call comes. It has been his drive and enthusiasm which have made it possible to plough back resources of money and labour into new projects, largely independent of grant aid. The Museum has been and remains in the fortunate position of not having to rely on outside money, so that the Trust, and Bert, remain their own masters, which is as it should be.

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